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Part 1:
Islamic Knowledge (1-36 pages) with references.

Part 2:
Hinduism Core Principles of Practice of Achieving God perception.
(36- 75 pages)

Part 3: Christianity(75-78) (Islam mentions Christianity as distorted and lost purpose)

Jiddu Krishnamurthy LINK

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PART 1(page 1-36)

weblinks telugu translation of MOST valuable jewels in Islamic dharmam:sunnah.com and quran.com

www.Sunnah.com Reliability: Sunnah.com is a reputable source for accessing authentic Hadith collections, including Sahih al-Bukhari, Sahih Muslim, Sunan an-Nasa'i, Sunan Abi Dawud, and Sunan Ibn Majah. The translations are generally reliable, though interpretations vary based on scholarly commentary.

Youtube Deception of IMAMS interviews (ARAB IMAM DESTROYS ISLAM ON LIVE TV) https://www.youtube.com/watch?v=yAUMXDD_8qc)]

https://quran.com/al-isra/88 Say, O Prophet, "If all humans and jinn were to come together to produce the equivalent of this Quran, they could not produce its equal, no matter how they supported each other."
[biggest and honest validity of quran is from God is that its **poetic nature alone** by this reference][so every poet can be called as divine inspired prophet without 2nd thought]
[logic: The Qur'an's poetic nature is a significant factor in its claim to divine origin, but it is not sufficient on its own. It must be considered alongside other elements like historical context, internal consistency, and transformative impact to make a stronger case for divine influence. It should heal diseases immediately, provide vision to blind and limbs to amputees etc immediately in every generation else it is just a hallucination]

Surah Al-Baqarah (2:23-24): "And if you are in doubt about what We have sent down upon Our Servant [Muhammad], **then produce a surah the like thereof and call upon your witnesses other than Allah, if you should be truthful. But if you do not - and you will never be able to - then fear the Fire**..."
https://quran.com/al-maidah/33 Indeed, the penalty for those who wage war against Allah and His Messenger and spread mischief in the land is death, crucifixion, cutting off their hands and feet on opposite sides, or exile from the land. This penalty is a disgrace for them in this world, and they will suffer a tremendous punishment in the Hereafter,.
79 https://quran.com/al-baqarah/216 Fighting has been made obligatory upon you believers(of islam), though you (muslims) dislike it. Perhaps you dislike something which is good for you and like something which is bad for you. Allah knows and you(muslims) do not know.

1 Beginning Diamond QUOTE fro QURAN https://quran.com/en/al-qalam/4 And you(Mohammed) are truly a man of outstanding character
https://quran.com/al-anfal/41 Know that whatever spoils you take, **one-fifth(20% percent commission) is for Allah and the Messenger,** his close relatives, orphans, the poor, and needy travellers, if you truly believe in Allah and what We revealed to Our servant on that decisive day when the two armies met at Badr. And Allah is Most Capable of everything.
https://en.wikipedia.org/wiki/Banu_Fazara Muhammad ordered Qirfa[9] or her children[10] to be **slaughtered by putting a rope into her two legs and to two camels and driving them until they rent her in two**..."[11] Two of her limbs were torn in two by four camels, and her severed head was later paraded all over the streets of Medina. [12][9]

https://quran.com/59?startingVerse=7 Whatever the Messenger gives you, take it. And whatever he forbids you from, leave it. And fear Allah. Surely Allah is severe in punishment.
https://sunnah.com/bukhari:2692 (2)
Chapter: He who makes peace between the people is not a liar (2) Narrated Um Kulthum bint

`Uqba:
That she heard **Mohammed** (pbhu) saying, "He who makes peace between the people by inventing good information or saying good things, **is not a liar**."
https://www.islamieducation.com/purity-and-cure-in-the-prophets-urine/
https://islamicvirtues.com/2013/12/02/benefits-of-drinking-the-blessed-urine-of-our-holy-prophet-s/
https://www.reddit.com/r/exmuslim/comments/66lpoz/i_wish_i_was_the_prophets_urineand_muhammad_peed/ https://www.youtube.com/watch?v=0A1XN20otrg 930 minutes after)
https://dorar.net/hadith/sharh/133844
https://scholarspen.blogspot.com/2005/05/prophets-urine_10.html
https://www.youtube.com/results?search_query=mohammed+urine+drink+by+maid
https://www.youtube.com/watch?v=cVNamFztS4Y

Imam Jalal al-Din Suyuti reports from Tabarani and Bayhaqi who narrate from Hukaymah bint Umaymah (May Allah be pleased with her) with an authentic chain of transmission, she said, *'the Prophet (May Allah shower peace and blessings on Him) had a wooden bowl in which He used to urinate and was placed under His bed. One night, He searched for it but did not find it and asked for it saying, 'where is the bowl?' The members of the house replied 'Umm Salamah's slave girl Barrah drank from it' who came from Habashah with her. The Prophet replied, 'surely she has protected herself from the fire with a great wall'''. .*
https://quran.com/al-ahzab/52 It is not lawful for you □O Prophet□ to marry more women after this, nor can you replace any of your present wives with another, even if her beauty may attract you—**except those □bondwomen□ in your possession.** And Allah is ever Watchful over all things.(apart from slave-girls and prisoners of war, with regard to whom there was no sin on him)
https://quran.com/al-ahzab/53 ……And it is not right for you to annoy the Messenger of Allah, nor ever marry his wives after him. This would certainly be a major offence in the sight of Allah.
Controlling wives : https://quran.com/at-tahrim/5 Perhaps, if he were to divorce you □all□, his Lord would replace you with better wives who are submissive □to Allah□, faithful □to Him□, devout, repentant, dedicated to worship and fasting—previously married or virgins. "https://www.al-quran.cc/quran-translation/telugu/at-tahrim/5.html

2 https://quran.com/en/al-anfal/55 Quran 8:55+Quran 98:6-7: The worst creatures in the sight of God are those who reject Him and will not believe;

28 www.sunnah.com/abudawud:4465 : :There is no prescribed punishment for one who has sexual intercourse with an animal.

3 www.sunnah.com/bukhari:4557 : Narrated Abu Huraira:The Verse:--"You (true Muslims) are the best of peoples ever raised up for mankind." means, the best of peoples for the people, as you bring them with chains on their necks till they embrace Islam.=
www.sunnah.com/bukhari:3222 : even if a person has committed illegal sexual intercourse or theft, they will enter Paradise if they have not worshipped others besides Allah.=

https://quran.com/an-nisa/34 Men are the caretakers of women, as men have been provisioned by Allah over women and tasked with supporting them financially. And righteous women are devoutly obedient and, when alone, protective of what Allah has entrusted them with.[1] And if you sense ill-conduct from your women, advise them □first□, □if they persist,□ **do not share their beds,** □but if they still persist,□ then discipline them □gently□.[2] But if they change their ways, do not be unjust to them. Surely Allah is Most High, All-Great.
https://sunnah.com/bukhari:5204 https://www.islamicity.org/hadith/search/index.php?q=4984&sss=1 Narrated 'Abdullah bin Zam'a: The Prophet **pbhu** said, "None of you should flog his wife as he flogs a slave and then have sexual intercourse with her in the last part of the day".
https://sunnah.com/ibnmajah:1986 "I was a guest (at the home) of 'Umar one night, and in the middle of the night he went and hit his wife, and I separated them. When he went to bed he said to me: 'O Ash'ath, learn from me something that I heard from the Messenger of Allah"

A man should not be asked why he beats his wife, and do not go to sleep until you have prayed the Witr."' And I forgot the third thing."
https://sunnah.com/abudawud:2142 : Chapter: The Rights Of A Woman Upon Her Husband (42) باب فِي حَقِّ الْمَرْأَةِ عَلَى زَوْجِهَا https://sunnah.com/abudawud:2145 **Narrated Mu'awiyah al-Qushayri:**
Mu'awiyah asked: Messenger of Allah, what is the right of the wife of one of us over him? He replied: That you should give her food when you eat, clothe her when you clothe yourself, **do not strike her on the face**, do not revile her or separate yourself from her except in the house. https://sunnah.com/ibnmajah/9/141-142

4 https://sunnah.com/mishkat:3807 Abu Huraira reported God's Messenger as saying, "God most high will cheerfully welcome two men one of whom kills the other. They will enter paradise, one having fought in God's path and been killed, and the slayer, after receiving God's pardon, having died as a martyr."

https://sunnah.com/bukhari:6922 Some Zanadiqa (atheists) were brought to `Ali and he burnt them. The news of this event, reached Ibn `Abbas who said, "If I had been in his place, I would not have burnt them, as **Mohammed** (pbhu) forbade it, saying, 'Do not punish anybody with Allah's punishment (fire).' I would have killed them according to the statement of **Mohammed** (pbhu), 'Whoever changed his Islamic religion, then kill him.'"

https://sunnah.com/muslim:1676a It is not permissible to take the life of a Muslim who bears testimony (to the fact that there is no god but Allah, and I am the Messenger of Allah, but in one of the three cases: the married adulterer, a life for life, and the deserter of his Din (Islam), abandoning the community.

5 https://sunnah.com/bukhari/56 And the Statement of Allah تعالى: "Verily, Allah has purchased of the believers their lives and their properties; for the price that theirs shall be the Paradise. They fight in Allah's Cause, so they kill (others) and are killed. It is a promise in truth which is binding on Him in the Taurat (Torah) and the Injeel (Gospel) and the Qur'an. And who is truer to his covenant than Allah? Then rejoice in the bargain which you have concluded.. (up to).. And give glad tidings to the believers." (V.9:111, 112
https://sunnah.com/bukhari/56 Narrated Ibn 'Umar that the Prophet pbhu said, "My livelihood is under the shade of my spear, and he who disobeys my orders will be humiliated by paying Jizya."

https://sunnah.com/ibnmajah/19 : The Prophet pbhu prioritized the financial rights of heirs over the deceased's will. So the will to free the slave was **not honored**, and the slave remained in bondage under a new master. **Sunan Ibn Mājah, Book 19, Hadith 2513**, the case was:

- The master made a **will** that his slave would be freed after his death (*mudabbar* arrangement).
- But the Prophet pbhu **did not honor the will as-is**, because the man had **no property other than that slave**.
- If the will was carried out, the heirs would be left with nothing at all.
- So the Prophet pbhu ordered the slave to be **sold instead of freed**, and another man (Ibn al-Nahhām) bought him. Therefore, **slavery continued**—the slave did **not** get freedom, but only a change of ownership.

https://sunnah.com/nasai:4059 "The Messenger of Allah [SAW] said: 'Whoever changes his religion, kill him.'" "□□□□□□□ □□□□□ □□□ (□□□□□□□□□□ □□□□□ □ □□□□□) □□□ □□□□□□□: '□□□□□□ □□ □□□□□□□ □□□□□□□□□□□□□, □□□□□□ □□□□□□.'"
https://sunnah.com/nasai:4060 https://sunnah.com/abudawud:4351
"Some people apostatized after accepting Islam, and 'Ali burned them with fire. Ibn 'Abbas said: 'If it had been me, I would not have burned them; the Messenger of Allah [SAW] said: 'No one should be punished with the punishment of Allah.' If it had been me, I would have killed them; the Messenger of Allah [SAW] said: 'Whoever changes his religion, kill him.'
https://sunnah.com/ibnmajah:2535 it was narrated from Ibn`Abbas that the Messenger of Allah (pbhu) said: "Whoever changes his religion, execute him."
https://sunnah.com/ibnmajah:2536 https://sunnah.com/ibnmajah:2539 t**he Messenger of Allah said:** "Whoever denies a Verse of the Qur'an, it is permissible to strike his neck (i.e., execute him) Whoever says, Lailaha illallahu wahduhu la sharika lahu, wa anna

Muhammadan `abduhu wa rasuluhu (None has the right to be worshiped but Allah (SWT) alone, and Muhammad (pbhu) is His slave and Messenger), no one has any was of harming him, unless he (does something which) deserves a legal punishment, and it is carried out on him."

Quranic Absence: No Quranic verse explicitly prescribes worldly punishment for apostasy. Verses like 16:106-109 and 4:137 suggest divine punishment in the hereafter, not execution, which fuels the debate over whether Hadiths can establish a punishment absent from the Quran

6 About Pehelgaom attack https://sunnah.com/bukhari:3029 + https://sunnah.com/abudawud:2636 + https://sunnah.com/abudawud:2637 + https://sunnah.com/mishkat:3939 + https://sunnah.com/riyadussalihin:1352 https://sunnah.com/bukhari:3027 : **Mohammed** (pbuh) called,: "War is deceit". : Prophet allowed deception in war, saying, "War is deceit," against non-Muslim enemies.

61 https://sunnah.com/abudawud:4360 : Jarir reported the prophet (pbuh) as saying: When a slave runs away and reverts to polytheism, he may lawfully be killed.

Marriage Rule of the Islam-Best practices: Marriage is the sole and root of every society and extremely strict and perfect – VALID rules from 7th century to end of the world, no changes allowed.

https://quran.com/2/229-230 : 2-229- Divorce may be retracted twice, then the husband must retain his wife with honour or separate from her with grace.[1] It is not lawful for husbands to take back anything of the dowry given to their wives, unless the couple fears not being able to keep within the limits of Allah.[2] So if you fear they will not be able to keep within the limits of Allah, there is no blame if the wife compensates the husband to obtain divorce.[3] These are the limits set by Allah, so do not transgress them. And whoever transgresses the limits of Allah, they are the true wrongdoers.

."2-230 : So if a husband divorces his wife three times, then it is not lawful for him to remarry her until after she has married another man and then is divorced. Then it is permissible for them to reunite, as long as they feel they are able to maintain the limits of Allah. These are the limits set by Allah, which He makes clear for people of knowledge.

https://sunnah.com/bukhari:5251

that he had divorced his wife while she was menstruating during the lifetime of **Mohammed** (pbhu) . `Umar bin Al-Khattab asked **Mohammed** (pbhu) about that. **Mohammed** (pbhu) said, "Order him (your son) to take her back and keep her till she is clean (complete menstruation),and then to wait till she gets her next period and becomes clean again, whereupon, if he wishes to keep her, he can do so, and if he wishes to divorce her he can divorce her before having sexual intercourse with her; and that is the prescribed period which Allah has fixed for the women meant to be divorced."

https://sunnah.com/muslim/16 : (17) Chapter: It is not permissible for a woman who has been thrice-divorced to return to the one who divorced her until she marries another husband who has intercourse with her, then divorces her, and she completes the 'Iddah : 'A'isha (Allah he pleased with her) reported: There came the wife of Rifa'a to Allah's Apostle (pbhu) and said: I was married to Rifa'a but he divorced me, making may divorce irrevocable. Afterwards I married Abd al-Rahman b. al-Zubair, but all he possesses is like the fringe of a garment (i. e. he is sexually weak). Thereupon **Mohammed** (pbhu) smiled, and said: Do you wish to return to Rifa'a. (You) cannot (do it) until you have tasted his sweetness and he ('Abd al-Rahman) has tasted your sweetness. Abu Bakr was at that time near him (the Holy Prophet) and Khalid (b. Sa'id) was at the door waiting for the permission to be granted to him to enter), He (Khalid) said; Abu Bakr, do you hear what she is saying loudly in the presence of **Mohammed** (pbhu)?

7 https://sunnah.com/bukhari:3167 Hadith: Sahih Bukhari 3167 : While we were in the Mosque, the Prophet (pbhu) came out and said, "Let us go to the Jews" We went out till we reached Bait-ul-Midras. He said to them, "If you embrace Islam, you will be safe. You should know that the **earth belongs to Allah** and His Apostle, and I want to expel you from this land. So, if anyone amongst you owns some property, he is permitted to sell it, otherwise you should know that the Earth belongs to Allah and His Apostle."

note: as quran says mohammed is the most best character to follow, if muslims become majority, non-muslims must evict their owned houses and leave the nation

8 www.sunnah.com/tirmidhi:1606 :That the Messenger of Allah (pbuh) said: "If I live - if Allah wills - I will expel the Jews and the Christians from the Arabian Peninsula.

9 https://quran.com/en/al-maidah/14 : And from those who say, “We are Christians,” We took their covenant, but they neglected a portion of what they had been commanded to uphold. **So We let hostility and enmity arise between them until the Day of Judgment,** and soon Allah will inform them of all they have done.

10 https://quran.com/en/al-mumtahanah/4 we have rejected you(non-muslims), and there has started between us and you hostility and hatred forever until you believe in Allah Alone

11 https://quran.com/en/at-tawbah/123 Quran 9:123 O you who have believed, **fight against those adjacent to you of the disbelievers** and let them find in you harshness. And know that Allah is with the righteous.

12 https://sunnah.com/abudawud:2670 : Narrated Samurah ibn Jundub: The Prophet (pbhu) said: **Kill the old men who are polytheists**, but spare their children.

13 https://sunnah.com/abudawud:2671 : Aishah, who said: None of their women - meaning Banu Qurayzah - were killed except one woman. She was with me, talking, laughing from the inside out, and the Messenger of Allah(sa), was killing. Their men were with swords, when a voice called out her name, “Where is so-and-so?” She said, “I am.” I said, “What is the matter with you?” She said, “I have had something happen.” She said, “So **Messenger of Allah(sa), took her and struck her neck.** I will never forget my amazement at her, that she was laughing inside and out, even though she knew that she was going to be killed.” "(Note: she may be mentally insane, but mohammed(sa) never spared even a mad-women who is not holding weapon of fighting)

14 https://quran.com/3:28/tafsirs/en-tafisr-ibn-kathir : "We **smile in the face** of some people although our hearts curse them.'' Al-Bukhari said that Al-Hasan said, "The Tuqyah (lying) is allowed until the Day of Resurrection.''"."-Explanation: Permits taqiyya to non-Muslims under threat, not obligatory lying, to ensure safety.

15 https://sunnah.com/muslim/45 : **Mohammed** (pbuh) as saying:...**speak as lie(oath breaking) but in three cases:** in battle, for bringing reconciliation amongst persons and the narration of the words of the husband to his wife, and the narration of the words of a wife to her husband (in a twisted form in order to bring reconciliation between them). Telling lies not at all BAD. [Sahih Muslim 2605a][Book 45, Hadith 130]

16 https://quran.com/en/an-nisa/101 : When you travel through the land, it is permissible for you to shorten the prayer1—especially if you fear an attack by the disbelievers. Indeed, the **disbelievers are your sworn enemies**. =

17 https://quran.com/9:31/tafsirs/en-tafisr-ibn-kathir **Allah the Exalted encourages the believers to fight the polytheists**, disbelieving Jews and Christians, who uttered this terrible statement and utter lies against Allah, the Exalted. As for the Jews, they claimed that `Uzayr was the son of God, Allah is free of what they attribute to Him. As for the misguidance of Christians over `Isa, it is obvious. This is why Allah declared both groups to be liars.

18 https://quran.com/at-tawbah/5 :So when the sacred months have passed, then kill the polytheists wherever you find them and capture them and besiege them and **lie in wait for them at every place of ambush**. But if they repent, establish prayer, and **give zakah**, let them go on their way. Indeed, Allah is Forgiving and Merciful.

19 https://quran.com/2:216/tafsirs/en-tafsir-maarif-ul-quran **Jihad is made Obligatory** In this Ayah, Allah made it obligatory for the Muslims to fight in Jihad against the evil of the enemy who transgress against Islam. Az-Zuhri said, "Jihad is required from every person, whether he actually joins the fighting or remains behind. Whoever remains behind is required to give support, if support is warranted; to provide aid, if aid is needed; and to march forth, if he is commanded to do so. If he is not needed, then he remains behind." It is reported in the Sahih:

20 https://sunnah.com/abudawud:2642 : (951)Chapter: What The Idolaters Are To Be Fought For : 15 Jihad (Kitab Al-Jihad); Anas bin Malik reported the Apostle of Allaah(pbuh) as

saying " **I am commanded to fight with the polytheists. The rest of the tradition is to the same effect as mentioned above**."

21 https://quran.com/en/at-tawbah/29 :**Fight those who do not believe in Allah and the Last Day**, nor comply with what Allah and His Messenger have forbidden, nor embrace the religion of truth from among those who were given the Scripture,1 **until they pay the tax**,2 willingly submitting, fully humbled.

22 https://sunnah.com/bukhari:5255 : rape BY PROPHET : We went out with the Prophet (pbuh) to a garden called Ash-Shaut till we reached two walls between which we sat down. The Prophet (pbuh) said, "Sit here," and went in (the garden). The Jauniyya (a lady from Bani Jaun) had been brought and lodged in a house in a date-palm garden in the home of Umaima bint An- Nu`man bin Sharahil, and her wet nurse was with her. When the Prophet (pbuh) entered upon her, he said to her, "**Give me yourself (in marriage) as a gift**." She said, "Can a princess give herself in marriage to an ordinary man?" The Prophet (pbuh) raised his hand to pat her so that she might become tranquil. She said, "I seek refuge with Allah from you." He said, "You have sought refuge with One Who gives refuge. Then the Prophet (pbuh) came out to us and said, "O Abu Usaid! **Give her two white linen dresses to wear** and let her go back to her family."
.[Note:" SEX/rape WITHOUT PAYMENT,outside nikhah,WHICH IS Allah GIFT when committed by prophet (pbuh).]

23 https://sunnah.com/tirmidhi:1101 : Abu Musa narrated that : the Messenger of Allah said: "There is no marriage except with a Wali." □□□ □□□□ □□□□□□□□□□□: □□□□□□□ □□□□□ □□□□□□□□□□ (pbuh) □□□ □□□□□□□: "□□□ □□□□□□□ □□□□□□ □□□□□ CHELLADU."

24 https://sunnah.com/abudawud:2083 : Narrated by Aisha: The Messenger of Allah (pbuh) said: "Any woman who marries **without the permission of her wali, her marriage is invalid**, her marriage is invalid, her marriage is invalid. If he has consummated the marriage with her, then she is entitled to the dowry because of the intimacy he has had with her. And if there is a dispute, then the ruler is the wali for the one who has no wali."

25 https://sunnah.com/tirmidhi:1102 The Messenger of Allah said: "Whichever woman married **without the permission of her Wali her marriage is invalid,** her marriage is invalid, her marriage is invalid. If he entered into her, then the Mahr is for her in lieu of what he enjoyed from her private part vagina. If they disagree, then the Sultan is the Wali for one who has no Wali."

26 https://sunnah.com/muslim:1453a ((7)Chapter: Breastfeeding an adult) ' A'isha (Allah be pleased with her) reported that Sahla bint Suhail came to Allah's Apostle (sa) and said: Messenger of Allah, I see on the face of Abu Hudhaifa (signs of disgust) on entering of Salim (who is an ally) into (our house), whereupon Allah's Apostle (pbhu) said: **Suckle him**. She said: How can I suckle him as he is a grown-up man? **Mohammed** (pbhu) smiled and said: I already know that he is a young man 'Amr has made this addition in his narration that he participated in the Battle of Badr and in the narration of Ibn 'Umar (the words are): **Mohammed** (pbhu) laughed.

27 https://sunnah.com/muslim:1452a : 'A'isha (Allah be pleased with, her) reported that it had been revealed in the **Holy Qur'an that ten clear sucklings make the marriage unlawful,** then it was abrogated (and substituted) by five sucklings and Allah's Apostle (pbuh) died and it was before that time (found) in the Holy Qur'an (and recited by the Muslims). supported by https://sunnah.com/muslim:1453a book of sucking}

27a. Triple thalak https://quran.com/2/230 : So if a husband divorces his wife **□three times□**, then it is not lawful for him to remarry her until after she has married another man and then is divorced. Then it is permissible for them to reunite, as long as they feel they are able to maintain the limits of Allah. These are the limits set by Allah, which He makes clear for people of knowledge
https://sunnah.com/bukhari:5261 A man divorced his wife thrice (by expressing his decision to divorce her **thrice**), then she married another man who also divorced her. The Prophet (pbhu) was asked if she could legally marry the first husband (or not). The Prophet (pbhu) replied, "No, she cannot marry the first husband unless the second husband **consummates** his marriage with her, just as the first husband had done."(same in

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https://sunnah.com/bukhari:5264 https://sunnah.com/bukhari:5265 A man divorced his wife and she married another man who proved to be impotent and divorced her. She could not get her satisfaction from him, and after a while he divorced her. Then she came to the Prophet and said, "O **Mohammed** (pbhu)! My first husband divorced me and then I married another man who entered upon me to **consummate** his marriage but he proved to be impotent and did not approach me except once during which he benefited nothing from me. Can I remarry my first husband in this case?" **Mohammed** (pbhu) said, "It is unlawful to marry your first husband till the other husband consummates his marriage with you

https://quran.com/2:230/tafsirs/en-tafisr-ibn-kathir When does a Woman who was divorced Three Times become Eligible for Her First Husband : Allah said: فَإِن طَلَّقَهَا (And if he has divorced her) meaning, the **second husband after he had complete sexual relations** with her, فَلاَ جُنَاحَ عَلَيْهِمَآ أَن يَتَرَاجَعَا (it is no sin on both of them that they reunite) meaning, the wife and her first husband, إِن ظَنَّآ أَن يُقِيمَا حُدُودَ اللَّهِ (provided they feel that they can keep the limits ordained by Allah.) meaning, they live together honorably.]]

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https://sunnah.com/muslim:1433a Chapter: It is not permissible for a woman who has been **thrice-divorced** to return to the one who divorced her until she marries **another husband who has intercourse with her**(to ensure the 2nd marriage completely executed ritually and This indicates that the intervening marriage must be **genuine and consummated**, not a mere formality.), then divorces her, and she completes the 'Iddah. ----(Note: why forcing an impotent man to complete consummation with reluctant women?)

29 https://sunnah.com/abudawud:4017 Chapter: Regarding Nudity(3) Bahz b. Hakim said that his father told on the authority of his grandfather: I said: Messenger of Allah, from whom should we **conceal our private parts** and to whom can we show? He replied: conceal your private parts except from your wife and from whom your right hands possess (slave-girls). note: clearly aiming intercourse)

30 https://quran.com/4/24/tafsirs/en-tafsir-ibn-kathir Also (forbidden are) women already married, except those whom your right hands possess.) The Ayah means, you are **prohibited from marrying women** who are already married, (except those whom your right hands possess) except those whom you **acquire through war**, for you are allowed such women after making sure they are not pregnant.[Explanation: Permits intercourse with slave women; Prophet exemplified with captives like Safiyya.]

31 https://quran.com/4/24/tafsirs/en-tafsir-ibn-kathir :2: Imam Ahmad recorded that Abu Sa`id Al-Khudri said, "We **captured some women** from the area of Awtas who **were already married**, and we **disliked having sexual** relations with them because they **already had husbands**. So, we asked the Prophet about this matter, and this **Ayah was revealed, "women already married, except those whom your right hands possessed**(slave girls are halaal for intercourse)". Consequently, we had sexual relations with these women." (note: mutual acceptance not mentioned.purely forced sex relationship)

32 https://quran.com/4/3 : If you fear you might fail to give orphan women their □due□ rights □if you were to marry them□, then marry other women of your choice—two, three, or four. But if you are afraid you will fail to maintain justice, then □content yourselves with□ one[1] or **those □bondwomen□** in your possession.[2] This way you are less likely to commit injustice. (Explanation: Permits marrying up to four wives or slave women, supported by Prophet's practice. Tafsir: Ibn Kathir notes **Prophet married Safiyya**, a captive, exemplifying lawful relations (Tafsir Ibn Kathir). - Connection: Ties to Bukhari 4028 (Safiyya's marriage); contrasts Quran 25:68's **zina prohibition**.

33 https://sunnah.com/bukhari:5215 : Narrated Anas bin Malik: The Prophet (pbuh) used to pass by (have sexual relation with) all his **wives in one night, and at that time he had nine wives**. ఆనాస్ బిన్ మాలిక్ ఇలా వర్ణించాడుః ప్రవక్త (స) తన భార్యలందరితో ఒకే రాత్రిలో లైంగిక సంబంధం కలిగి ఉండేవారు , ఆ సమయంలో ఆయనకు తొమ్మిది మంది భార్యలు ఉండేవారు .

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34 https://sunnah.com/tirmidhi:2536 : Anas narrated that the Prophet (s.a.w) said: "The believer shall be given in paradise such and such strength in **intercourse** ." it was said: "O Messenger of Allah! And will he able to do that?" He said: "He will be given the **strength of a hundred**."

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35 https://sunnah.com/bukhari:4788 + https://sunnah.com/nasai:3199
Narrated Aisha: I used to look down upon those ladies who had given themselves to **Mohammed** (pbuh) and I used to say, "**Can a lady give herself (to a man**)?" But when Allah revealed: "You (O Muhammad) can postpone (the turn of) whom you will of them (your wives), and you may receive any of them whom you will; and there is no blame on you if you invite one whose turn you have set aside (temporarily).' (quran states **in 33.51**) I said (to the Prophet), **"I feel that your Lord hastens in fulfilling your wishes and desires."**

37 https://quran.com/33/50 **Allah grants specific marital allowances** to Prophet Muhammad pbuh, including: 1)His wives whom he has given their due dowry (Mahr).2) **Women who are captives/slaves obtained from war**. 3) Female relatives (cousins) who emigrated with him.4) A believing woman who offers herself to the Prophet pbuh for marriage. These 4 rules apply only to the Prophet pbuh, unlike general laws for other believers.

38 https://sunnah.com/bukhari:268 https://sunnah.com/bukhari:5068 https://sunnah.com/abudawud:218 https://sunnah.com/abudawud:219
https://sunnah.com/bukhari:5068 : Anas bin Malik said, "The Prophet (pbuh) used to **visit all his wives in a round**, during the day and night and they were eleven in number." I asked Anas, "Had the Prophet (pbuh) the strength for it?" Anas replied, "We used to say that the Prophet (pbuh) was given the **strength of thirty (men)**." And Sa`id said on the authority of Qatada that Anas had told him about nine wives only (not eleven).

39 https://sunnah.com/bukhari:303 : When ever **Mohammed** (pbhu) wanted to **fondle any of his wives during the periods** (menses), he used to ask her to wear an Izar.

40 https://sunnah.com/bukhari:302 : Aisha, who said: Whenever one of us was **menstruating**, and the Messenger of Allah, may Allah bless him and grant him peace, wanted to have **intercourse with her**, he would order her to put on a **waist wrap immediately after her menstruation**, then he would have intercourse with her. She said: “Which of you controls his desire as the Prophet, may God bless him and grant him peace, controlled his desire?” Khalid and Jarir followed him on the authority of Al-Shaibani
(Arabic to Telugu by google translator and actual text in sunnah.com is little different as” (on the authority of his father) `Aisha said: "Whenever **Mohammed** (pbhu) wanted to fondle anyone of us during her periods (menses), he used to order her to put on an **Izar and start fondling her**." `Aisha added, "None of you could control his sexual desires as the Prophet (pbuh) could."”)

41 https://sunnah.com/bukhari:303 : : Narrated Maimuna: When ever **Mohammed** (pbuh) wanted to fondle any of his wives during the periods (menses), he used to ask her to wear an Izar.

42 https://sunnah.com/nasai:3204 "Aishah(Prophet 9 years wife) said: 'The **Messenger of Allah did not die until women** had been made lawful to him.'"

43 https://sunnah.com/bukhari:299 : The Prophet (pbuh) and I used to take a **bath from a single pot while we were Junub**. During the menses, he used to order me to put on an Izar (dress worn below the waist) and used to fondle me. While in I`tikaf, he used to bring his head near me and I would wash it while I used to be in my periods (menses).

44 https://sunnah.com/abudawud:4353 : The Messenger of Allah (pbuh) Said: The blood of a Muslim man who testifies that there is no god but Allah and that Muhammad is Allah's Apostle should not lawfully be shed except only for one of three reasons: a man who committed fornication after marriage, in which case he should be stoned; **one who goes forth to fight with Allah and His Apostle, in which case he should be killed or crucified or exiled from the land;** or one who commits murder for which he is killed. (also https://sunnah.com/abudawud:4352 , https://sunnah.com/abudawud:4351)

45 https://sunnah.com/bukhari:5063 : **Mohammed** (pbuh) came to them and said, "Are you the same people who said so-and-so? By Allah, I am more **submissive to Allah** and more afraid of Him than you; yet I fast and break my fast, I do sleep and I also marry women. So he who does not follow my tradition in religion, is not from me (not one of my followers’

46 https://quran.com/al-furqan/68 : □They are□ those who do not invoke any other god besides Allah, nor take a □human□ life—made sacred by Allah—except with **□legal□ right**,1

nor commit fornication. And whoever does ﷺany of﷽ this will face the **penalty.**[[killing nonmslim is a legal rght accoding to this ayah.
□□□□ □□□□□□□ □□□□ □□□ □□□ □□□□□□□□ □□□□□□□□□□□□, □□□□□□□ □□□□□□□ □□□□□ **□□□□ □□□□□□□□□□**(killing idolators is legal right of muslims) - □□□□□□□□□□□□ **□□□□□□□ □□□□** - □□□□□□□□□, □□□□□□□□□□ □□□□□. □□□□□ □□□□□□ □□□□□ □□□□ □□□□□□□ □□□□□□□ □□□□□□□□□□□□□. [[**muslim □□□□ □□□□□□ □□□□□** □ □□□□ □□□□□□□ □□□□□□□□□□□ □□□□□.]

47 https://sunnah.com/bukhari:4037 **target and kill by deception**: **Mohammed** (pbuh) said, "Who is willing to kill Ka`b bin Al-Ashraf who has hurt Allah and His Apostle?" Thereupon Muhammad bin Maslama got up saying, "O **Mohammed** (pbuh)! Would you like that I kill him?" The Prophet (pbuh) said, "Yes," Muhammad bin Maslama said, "Then allow me to say a (false) thing (i.e. to deceive Ka`b). "The Prophet (pbuh) said, "You may say it.[[i this web page, a non-muslim invited to mohammed house as guest and killed in disguise and cool acting, not in war but in deception planned by NABI(pbuh)., Allah not helped this war/murder but **deception and trickery**, disguise , backstabbing cunningness helped: aligned with **Quran 25:68**]]
[completely halaal supported by quran https://quran.com/al-furqan/68]

48 https://sunnah.com/muslim:1763 : **killing captives**, ransom money, halaal booty: The Prophet (pbuh) permitted killing or ransoming captives in war, making both actions halal based on circumstances. □□□□□□□ (pbuh) (money extortion from relatives of war-captives)

49 https://sunnah.com/nasai/37 : The **Prophet [SAW] said: "I have been commanded to fight the idolators** until they bear witness to La ilaha illallah (there is none worthy of worship except Allah) and that Muhammad is His slave and Messenger MOHAMMED. If they bear witness to **La ilaha illallah** and that Muhammad is His slave and Messenger, and they pray as we pray and face our Qiblah, and eat our slaughtered animals, then their blood and wealth becomes forbidden to us except for a right that is due."

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50 https://quran.com/en/an-nisa/24 [**intercourse rights of islam** followers] Also ﷺforbidden are﷽ married women—except ﷺfemale﷽ captives in your possession.1 This is Allah’s commandment to you. Lawful to you are all beyond these .but by force. about non-slave girls: So whatever of them you have enjoyed, give them their due compensation as an obligation. And there is no blame upon you for what you mutually agree upon of [other] women. After the obligation. Indeed, Allah is Knowing and Wise.

51 https://sunnah.com/ibnmajah:2523 “I said: 'O Messenger of Allah (pbuh), **which slave is best**?' He said: ‘The one who is most precious to his master and most valuable in price.'

52 www.sunnah.com/muslim:1456d : It **is permissible to have intercourse** with a female captive after it is established that she is not pregnant, and if she has a husband, then her **marriage is annulled** when she is captured.

53 www.sunnah.com/urn/413080 : **Umar told him to beat his wife and to go to his slave-girl(to rape)**

54 https://sunnah.com/abudawud:2670 : Narrated Samurah ibn Jundub:The Prophet (pbuh) said: **Kill the old men who are polytheists, but spare their children.**

55 https://sunnah.com/bukhari:4028 : Bani An-Nadir and Bani Quraiza fought (against the Prophet (pbuh) violating their peace treaty), so the Prophet exiled Bani An-Nadir and allowed Bani Quraiza to remain at their places (in Medina) taking nothing from them till they fought against the Prophet (pbuh) again) . **He then killed their men and distributed their women, children and property** among the Muslims, but some of them came to the Prophet (pbuh) and he granted them safety, and they embraced Islam. He exiled all the Jews from Medina. They were the Jews of Bani Qainuqa', the tribe of `Abdullah bin Salam and the Jews of Bani Haritha and all the other Jews of Medina.

https://quran.com/33/37 And ﷺremember, O Prophet,﷽ when you said to the one[1] for whom Allah has done a favour and you ﷺtoo﷽ have done a favour,[2] “Keep your wife and fear Allah,” while concealing within yourself what Allah was going to reveal. And ﷺso﷽ you were considering the people, whereas Allah was more worthy of your consideration. So when Zaid totally lost interest in ﷺkeeping﷽ his wife, We gave her to you in marriage, so that there would be no blame on the believers for marrying the **ex-wives of their adopted** sons after

their divorce. And Allah's command is totally binding.
https://quran.com/33/37 And remember, O Prophet, when you said to the one[1] for whom Allah has done a favour and you too have done a favour,[2] "Keep your wife and fear Allah," while concealing within yourself what Allah was going to reveal. And so you were considering the people, whereas Allah was more worthy of your consideration. So when Zaid totally lost interest in keeping his wife, We gave her to you in marriage, so that there would be no blame on the believers for marrying the ex-wives of their adopted sons after their divorce. And Allah's command is totally binding. https://sunnah.com/bukhari:7420 Zaid bin Haritha came to the Prophet (pbhu) complaining about his wife. The Prophet (pbhu) kept on saying (to him), "Be afraid of Allah and keep your wife." Aisha said, "If **Mohammed** (pbhu) were to conceal anything (of the Qur'an he would have concealed this Verse." Zainab used to boast before the wives of the Prophet (pbhu) and used to say, "You were given in marriage by your families, while I was married (to the Prophet) by Allah from over seven Heavens." And Thabit recited, "The Verse:-- 'But (O Muhammad) you did hide in your heart that which Allah was about to make manifest, you did fear the people,' (33.37) was revealed in connection with Zainab and Zaid bin Haritha."
56 https://sunnah.com/nasai:4061 : It was narrated that Ibn 'Abbas said:"The Messenger of Allah [SAW] said: **'Whoever changes his religion, kill him.'**'" Connection: Complements Bukhari 4138; aligns with Quran 25:68's lawful killing principle.
57 www.sunnah.com/nasai:4059 : Ibn 'Abbas said:"T**he Messenger of Allah [SAW] said: 'Whoever changes his religion, kill him.'" GREAT OFFER**
58 https://sunnah.com/bulugh/14/10 Narrated by Ibn Abbas, this hadith says: The Messenger of Allah (pbuh) said, "He who **changes his religion (i.e., apostates), kill him**." This is a direct and concise statement of the ruling on apostasy, reported by Al-Bukhari. It is from the same collection (Bulugh al-Maram) as your provided URL but addresses apostasy in the Book of Crimes.
59 https://sunnah.com/abudawud:4362 : Narrated Ali ibn AbuTalib: A Jewess used to **abuse the Prophet** (pbuh) and disparage him. A man **strangled her till she died**. The Messenger of Allah (pbuh) declared that no recompense was payable for her blood
60 https://sunnah.com/abudawud:4361 : A blind man had a slave-mother who used to abuse the Prophet (pbuh) and disparage him. He forbade her but she did not stop. He rebuked her but she did not give up her habit. One night she began to slander the Prophet (pbuh) and abuse him. So he took a dagger, placed it on her belly, pressed it, and killed her. **A child who came between her legs was smeared** with the blood that was there. When the morning came, the Prophet (pbuh) was informed about it. Thereupon the Prophet (pbuh) said: Oh be witness, no retaliation is payable for her blood.
62 https://sunnah.com/bukhari:2555 **Prophet ordered selling a slave girl** if she do third or fourth zina offense. (note:zina =illegal sex or sex without nikha(nikha=contact marriage in the presence of islamic clericks. holy Quran https://quran.com/4/3 **permitted muslims to do intercouse with their slaves**) .
63 https://sunnah.com/ibnmajah:2517 https://sunnah.com/ibnmajah:2517 : We used to **sell our concubines** and the **mothers of our children** while the Prophet, may God bless him and grant him peace, was alive among us. We saw no harm in that
64 MOST IMPORTANT TO TAKE CARE : https://quran.com/en/al-maidah/57 O you who have believed, **do not take as allies those who take your religion in ridicule and amusement** among those who were given the Scripture before you and the disbelievers.
65 https://sunnah.com/riyadussalihin:1349 Anas (May Allah be pleased with him) reported: The Prophet (pbuh) said, "**Fight the polytheists with your wealth, lives and tongues."** [Abu Dawud
66 https://sunnah.com/bukhari:4138 Abu Sa`id said, "We went out with **Mohammed** (pbuh) for the Ghazwa of Banu Al-Mustaliq and we received captives from among the Arab captives and we desired women and celibacy became hard on us and we loved to do coitus interruptus. So when we intended to do coitus interrupt us(coitus interruptus =the act of withdrawing during sexual intercourse to prevent **ejaculation inside the woman**, thereby avoiding pregnancy), we said, 'How can we do coitus interruptus before asking **Mohammed**

(pbuh) who is present among us?" We asked (**Mohammed** (pbuh)) about it and he said, **'It is better for you not to do so**, for if any soul (till the Day of Resurrection) is predestined to exist, it will exist." mohammed just advised not to rape captives but never condemned or banned raping captives.
https://quran.com/4/3 **permitted muslims to do intercouse with their slaves**

67 https://quran.com/70/29-30/tafsirs/en-tafsir-al-tabari : - short Explanation: **Permits slave relations**; Prophet's practice with captives like Juwairiya lawful.
According to Tafsir al-Tabari, these verses praise those who protect their chastity and refrain from unlawful sexual relations. The phrase "guard their private parts" refers to those who abstain from illicit sexual acts, preserving their modesty and adhering to the boundaries set by Allah. The exception mentioned in verse 30—"except from their wives or those their right hands possess"—indicates that sexual relations are permissible only with one's lawful spouse or, in the historical context, with those who were legally under one's care (e.g., slaves or concubines, as understood in the pre-modern Islamic legal framework). Al-Tabari explains that such individuals are not blameworthy for engaging in lawful relations within these boundaries, as this aligns with divine permission. _____
68 https://sunnah.com/nasai:3959 : It was narrated from Anas, that the Messenger of Allah had a female slave with whom he had intercourse, but 'Aishah and Hafsah would not leave him alone until he said that she was forbidden for him. Then Allah, the Mighty and Sublime, revealed: "O Prophet! Why do you forbid (for yourself) that which Allah has allowed to you.' until the end of the Verse FROM https://quran.com/66/1 (WHERE **PROPHET CAN HAVE INTERCOURSE WITH WHO EVER HE LIKES FROM HIS FEMALE-SALVES** INSTEAD OF HIS WIVES).
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69 https://sunnah.com/bukhari:4750 : The page from Sahih al-Bukhari (Hadith 4750) narrates a hadith reported by Abu Huraira. It states that the Prophet Muhammad (pbuh) said whoever intentionally attributes a false statement to him will have a place reserved in Hellfire. This emphasizes the severity of **lying about the Prophet's words or actions**.

70 https://quran.com/en/muhammad/4 : So when you meet the **disbelievers in battle, strike their necks** until you have thoroughly subdued them, then bind them firmly. Later free them either as an act of grace or by ransom until the war comes to an end. So will it be. Had Allah willed, He Himself could have inflicted punishment on them. But He does this only to test some of you by means of others. And those who are martyred in the cause of Allah,1 He will never render their deeds void

71 https://quran.com/2/225 :Quran-2-225 **Breaking oaths/Telling Lies is ok with feeding 10 poor people or 3 days fasting for Muslims** Allah will not impose blame upon you for what is unintentional in your oaths, but He will impose blame upon you for your deliberate oaths. Its expiation is the feeding of ten needy people from the average of that with which you feed your families, or clothing them, or the freeing of a slave. But whoever cannot find [the means] - then a fast of three days.____
.So no compensation the person who lost property or emotional loss due to others oath breaking.
https://quran.com/66/2 : **Explanation**: **Allah permits expiation for broken oaths**, applicable in conflicts with non-Muslims. [Tafsir: Ibn Kathir explains expiation (e.g., charity) resolves oath-breaking, not encouraging lies (Tafsir Ibn Kathir) note:if quran is perfect and complete why thafseers are sugar coating allah statements] .

72 https://quran.com/en/al-baqarah/225 :**Allah will not hold you accountable for unintentional oaths**, but for what you intended in your hearts. And Allah is All-Forgiving, Most Forbearing. [note::telling lies is no more a sin or mistake under light of quran

74 https://quran.com/al-baqarah/191 **Kill them wherever you come upon them**[1] and drive them out of the places from which they have driven you out. For persecution[2] is far worse than killing. And do not fight them at the Sacred Mosque unless they attack you there. If they do so, then fight them—that is the reward of the disbelievers

75 https://quran.com/4/89 They wish you would disbelieve as they have disbelieved, so you may all be alike. So do not take them as allies unless they emigrate in the cause of Allah. But if they turn away, then **seize them and kill** them wherever you find them, and do not

take any of them as allies or helpers,

76 https://quran.com/at-tawbah/29 **Fight those who do not believe in Allah and the Last Day,** nor comply with what Allah and His **Messenger** have forbidden, nor embrace the religion of truth from among those who were given the Scripture,[1] until they pay the tax,[2] willingly submitting, fully humbled.

78 https://quran.com/al-anfal/12 12 When your Lord inspired the angels, “Indeed, I am with you, so strengthen those who have believed. **I will cast terror into the hearts of those who disbelieved, so strike [them] above the necks and strike from them every fingertip.**

80 https://quran.com/al-anfal/39 (https://quran.com/8:39/tafsirs/en-tafisr-ibn-kathir) .And kill them until there is no more persecution and religion is all for God.)Arabic to English) And fight them until there is no more Fitnah, and the religion will all be for Allah alone

81 https://quran.com/al-mumtahanah/8 Allah does not forbid you from dealing kindly and fairly with those who have neither fought nor driven you out of your homes. Surely Allah loves those who are fair.

81b https://quran.com/60:8/tafsirs/en-tafsir-maarif-ul-quran Ruling :This verse proves that optional charities may be spent on non-Muslim citizens of an Islamic State and on non-Muslims with whom the Muslims have a peace pact. It is, however, forbidden to spend on non-believers who are at war with Muslims.[[completely mismatch with what allah said in quran]].

82 .The Messenger of Allah (pbuh) said, **"I have been commanded to fight people till they testify 'La ilaha illallah'** (there is no true god except Allah) that Muhammad (pbuh) is his slave and Messenger, and they establish Salat, and pay Zakat; and if they do this, their blood (life) and property are secured except when justified by law, and it is for Allah to call them to account."
28 referebces from HADEES BOOKS :
Below 28 references also very very very strongly commanding muslims to same message= □□□□□□ □□□□ 28 □□□□□□ □□□□□□□□□□ □□□ □□□□□□□□□□ □□□□ □□□□ □□□□□□□ □□□□□□□□□□□□□□□□.

https://sunnah.com/nasai:3973 & https://sunnah.com/ahmad:335
https://sunnah.com/nasai:3095 https://sunnah.com/tirmidhi:2606
https://sunnah.com/nasai:3974 https://sunnah.com/nasai:3976
https://sunnah.com/ibnmajah:3927 https://sunnah.com/nasai:3977
https://sunnah.com/nasai:3979 https://sunnah.com/nasai:3090
https://sunnah.com/tirmidhi:2608 https://sunnah.com/nasai:3968
https://sunnah.com/riyadussalihin:1076 https://sunnah.com/riyadussalihin:1209
https://sunnah.com/nasai:3972 https://sunnah.com/ibnmajah:3928
https://sunnah.com/nasai:3978 https://sunnah.com/nasai:3982
https://sunnah.com/nasai:3967 https://sunnah.com/nasai:3966
https://sunnah.com/nasai:3091 https://sunnah.com/ahmad:239
https://sunnah.com/nasai:3093 https://sunnah.com/tirmidhi:3341
https://sunnah.com/nasai:3983 https://sunnah.com/nasai:3970
https://sunnah.com/riyadussalihin:393 https://sunnah.com/riyadussalihin:393

83 https://sunnah.com/muslim:1745b Chapter: **Making a sudden raid at night and the killing of women and children** : It is narrated by Sa'b b. Jaththama that he said (to the Holy Prophet):Messenger of Allah, we kill the children of the polytheists during the night raids. He said: They are from them

84 https://sunnah.com/ibnmajah:2839 : “Sa’b bin Jaththamah said: ‘The Prophet (pbhu) was asked about the polytheists who are attacked at night, and their **women and children are killed.**’ He said: ‘They are from among them.’”

85 https://sunnah.com/muslim:1745c = on the authority of al-Sa’b ibn Jaththama, that it was said to the Prophet, may God bless him and grant him peace, “If a cavalry raided at **night and captured some of the children** of the polytheists,” he said: They are from their fathers= What about the children of polytheists killed by the cavalry during the night raid? He said: They are from them.

86 https://sunnah.com/muslim:1745a = (9)Chapter: **Permissibility of killing women**

and children in night raids, so long as it is not done deliberately. It is reported on the authority of Sa'b b. Jaththama that the Prophet of Allah (pbhu), when asked about the women and children of the polytheists being killed during the night raid, said:"They are from them."

87 https://sunnah.com/bulugh/11/14 : As-Sa'b bin Jath-thamah (RAA) narrated, 'The Messenger of Allah (pbhu) was asked about the polytheists whose land was **attacked at night** with the probability that some of their women and offspring were **killed** or hurt.' He said "They are from among them." Agreed upon

88 https://sunnah.com/muslim:2660 = Chapter: The Meaning Of "Every Child Is Born In A State Of Fitrah" And The Ruling On The **Dead Children Of The Disbelievers** And Of The Muslims.. Abu Huraira reported that Allahs Messenger (way peace be upon him) was asked about the children of the polytheists who die young. Thereupon Allah's Apostle (pbhu) said:"It is Allah Who knows what they would be doing

89 https://sunnah.com/mishkat:111 I asked, "Messenger of God, what happens to the offspring of believers?'' He replied, "They are joined to their parents." I asked, "Although they have done nothing, messenger of God" lie replied, "God knows best what they were doing." I asked, "What happens to the **offspring of polytheists**?" He replied, "They are joined to their parents." I asked, "Although they have done nothing?" He replied, "God knows best what they were doing.

90 https://sunnah.com/bukhari:3012 (146)Chapter: Probability of **killing the babies** and children: Narrated As-Sab bin Jaththama: The Prophet (pbhu) passed by me at a place called Al-Abwa or Waddan, and was asked whether it was permissible to attack the pagan warriors at night with the probability of exposing their women and children to danger. The Prophet (pbhu) replied, "They (i.e. women and children) are born from them (i.e. pagans

91 **Mohammed** (pbuh) said, "Know that **Paradise is under the shades of swords."**

92 https://quran.com/en/ali-imran/56 As for those who **disbelieve**, I will subject them to a **severe punishment in this life and the Hereafter**, and they will have no helpers.

93 https://quran.com/2:193/tafsirs/en-tafsir-maarif-ul-quran : The Command to **fight Those Who fight Muslims and killing Them wherever They are found:** Abu Al-`Aliyah said, "This was the first Ayah about fighting that was revealed in Al-Madinah. Ever since it was revealed, **Mohammed** pbhu used to fight only those who fought him and avoid non-combatants. Later, Surat Bara'ah (chapter 9 in the Qur'an) was revealed." `Abdur-Rahman bin Zayd bin Aslam said similarly, then he said that this was later abrogated by the Ayah:
the religion (all and every kind of worship) is for Allah (just for).) means, `So that the religion of Allah becomes dominant above all other religions.' It is reported in the Two Sahihs that Abu Musa Al-Ash`ari said: "The Prophet was asked, `O **Mohammed** pbhu! A man fights out of bravery, and another fights to show off, which of them fights in the cause of Allah' The Prophet said: man who fights for allah is great .
5 www.sunnah.com/abudawud:2386 : (800)Chapter: The Fasting Person **Swallowing Saliva**: The Prophet (pbuh) used to kiss her (WHO IS SHE?) and suck her tongue when he was fasting. [illegible]:

94 https://sunnah.com/bukhari:4446 : The Prophet (pbuh) died while he was between my **chest and chin**, so I never dislike the death agony for anyone after the Prophet

96 https://sunnah.com/abudawud:4935 & https://sunnah.com/bukhari:3894 & https://sunnah.com/muslim:1422a & https://sunnah.com/muslim:2482a https://sunnah.com/bukhari:6130 https://sunnah.com/bukhari:5134 : Narrated Aisha, Ummul Mu'minin: When we came to Medina, the women came to me when I was playing on the swing, and my hair were up to my ears. They brought me, prepared me, and decorated me. Then they brought me to the Messenger of Allah (pbuh) and he took up **cohabitation with me, when I was nine**

97 https://sunnah.com/bukhari:3100 : `Aisha said, "The Prophet (pbuh) **died in my house on the day of my turn** while he was **leaning on my chest** closer to my neck, and Allah made my saliva mix with his Saliva." `Aisha added, "`AbdurRahman came with a Siwak and the Prophet (pbuh) was too weak to use it so I took it, chewed it and then (gave it to him and he) cleaned his teeth with it."

98 https://sunnah.com/bukhari:4450 : Narrated `Urwa: `Aisha said, "**Mohammed** (pbuh) in his fatal illness, used to ask, 'Where will I be tomorrow? Where will I be tomorrow?",

seeking `Aisha's turn. His wives allowed him to stay wherever he wished. So he stayed at `Aisha's house till he expired while he was with her." `Aisha added, "The Prophet (pbuh) expired on the day of my turn in my house and he was taken unto Allah while his head was against my chest and his saliva mixed with my saliva."'

99 https://sunnah.com/bukhari:3895 : Narrated `Aisha:That the Prophet (pbuh) said to her, "You have been shown to me **twice in my dream**. I saw you pictured on a piece of silk and some-one said (to me). **'This is your wife**.' When I uncovered the picture, I saw that it was yours. I said, 'If this is from Allah, it will be done."(note: ITS CLUELESS WHO SAID?,BUT IN A DREAM!, SO HE WILL COMMIT ANYTHING WAHTEVER COMES IN DREAM, OR HE WILL DO ANYTHING BY SHOWING GOD)..

100 www.quran.com/en/an-nur/33
in this verse, **Allah seems more protective of the owner's position than of the slave's dignity**, at least legally. google translator arabbi to telugu
Raw Meaning

1. Slaves who want to buy freedom (*mukataba*) should be allowed to do so.
2. Owners are told **not to force slave-girls into prostitution** if they wish to remain chaste.
3. If the slave-girl is forced into prostitution, **Allah forgives *her*** (the victim).
4. **No punishment is prescribed for the owner** who compelled her.

an-nur/33 Do not force your slave/ YOUR LADIES girls into prostitution for your own worldly gains while they wish to remain chaste. And if someone coerces them, then after such a coercion Allah is certainly All-Forgiving, Most Merciful to them.And let those who do not have the means to marry keep themselves chaste until Allah enriches them out of His bounty. And if any of those bondspeople in your possession desires a contract to buy their own freedom, make it possible for them, if you find goodness in them. And give them some of Allah's wealth which He has granted you.
HADEES SUPPORT : The slaves has no right to complain on their owner about anything including rape and cruelty since their witness/testimony is invalid by sheria.
Tafsir Al-Qurtubi, Quran, Surah Al-Baqarah, verse 282
وقال مالك وأبو حنيفة والشافعي وجمهور العلماء : لا تجوز شهادة العبد
Malik, Abu Hanifa, Shafi'i, and the majority of scholars have stated: "The testimony of a slave is not valid."
Imam Shafii wrote in his book Ahkam-ul-Quran, vol. 2, page 142
And the testimony should be from the free men, and not from the slaves. Similarly, these free men should be the follower of our religion (i.e. they should be Muslims), while the testimony of non-Muslims free men is also not accepted.

Imam Abdullah Ibn Abi Zayd writes in his Fiqh Book
ولا تجوز شهادة المحدود ولا شهادة عبد ولا صبي ولا كافر
The testimony of someone who has been given a fixed punishment, or of a slave, a minor or a Kafir, is inadmissible.

Tafsir Dur-e-Manthur, under the commentary of Qur'an, Surah Al-Mu'minun, verse 6
وأخرج عبد الرزاق عن عطاء قال: كان يفعل يحل الرجل وليدته لغلامه، وابنه، وأخيه، وأبيه، والمرأة لزوجها، ولقد بلغني أن الرجل
يرسل وليدته إلى ضيفه
Abd al-Razzaq narrated on the authority of Ata' that he said: It is a common practice that a man would **made his slave girl Halal (permissible) to his slave**, son, brother, and father. And the woman (made her slave girl permissible) to her husband. Indeed, I have heard that a man would **send his slave woman to his guest.**

101 https://sunnah.com/abudawud:2049 : Narrated Abdullah ibn Abbas:A man came to the Prophet (pbuh), and said: **My wife does not prevent the hand** of a man who touches her. He said: Divorce her. He then said: I am afraid my inner self may covet her. He said: **Then enjoy her**.

102 https://sunnah.com/bukhari:6810 : "The Prophet (pbuh) said, "The one **who**

commits an illegal sexual intercourse is not a believer at the time of committing illegal sexual intercourse and a thief is not a believer at the time of committing theft and a drinker of alcoholic drink is not a believer at the time of drinking. Yet, (the gate of) repentance is open thereafter."[MORE BAISING ON MUSLIMS. NINNERS NEVER BECOMES EXMUSLIMS. **REPENTNAC WINDOW DIALY** OPENS FORSINNES-RELIGION OF CONVINIENCE!]
103 https://sunnah.com/bukhari:4748 :(GOOGLE TRANSLATION)(JUST BY DOUBT BY HUSBAND, FREE DIVORCE GRNTED, NO JUSTICE TO WFE BUT CURSIG BY MOUTH- FUNNY??) a man accused his wife of adultery and denied her child during the time of the Messenger of Allah, may Allah bless him and grant him peace. The Messenger of Allah, may Allah bless him and grant him peace, ordered that they both curse each other, as Allah had said. Then he ruled that the **child belongs to the woman and separated the children. The two who curse each other.**
104 https://sunnah.com/muslim:1602 : Chapter: **The permissibility of selling animals for animals of the same kind and of different quality**: There came a slave and pledg- ed allegiance to Allah's Apostle (pbuh) on migration; he (the Holy Prophet) did not know that he was a slave. Then there came his master and demanded him back, whereupon Allah's Apostle (pbuh) said: Sell him to me. And **he bought him for two black slaves**, and he did not afterwards take allegiance from anyone until he had asked him whether he was a slave (or a free man)
105 www.sunnah.com/bukhari:2534 : The Prophet (pbuh) says "A man amongst us declared that his slave would be freed after his(his owner) death. The **Prophet (pbuh) called for that slave and sold him**(not following his own words). The slave died the same year..
106 https://sunnah.com/bukhari/88/5 Narrated by Ikrima, this hadith states: Some Zanadiqa (atheists) were brought to Ali, and he **burnt them**. Ibn Abbas said, "If I had been in his place, I would not have burnt them, as **Mohammed** (pbuh) forbade it, saying, 'Do not punish anybody with Allah's punishment (fire).' I would have killed them according to the statement of **Mohammed** (pbuh), '**Whoever changed his Islamic religion, then kill him**.'" This hadith explicitly prescribes death for apostasy.
107 https://sunnah.com/bukhari/87/17 Narrated by Abdullah, this hadith states: **Mohammed** (pbuh) said, **"The blood of a Muslim who confesses that none has the right to be worshipped but Allah and that I am His Apostle, cannot be shed except in three cases**: In Qisas for murder, a married person who commits illegal sexual intercourse, and the one who reverts from Islam (apostate) and leaves the Muslims." This includes apostasy as one of the cases where a Muslim's life can be taken.
108 https://sunnah.com/bukhari/88/6 :Narrated by Abu Musa, this hadith describes a case where a man who converted to Islam and then reverted to Judaism was ordered to be killed. Mu'adh said**, "I will not sit down till he has been killed**. This is the judgment of Allah and His Apostle," and the man was killed. This hadith illustrates the application of the apostasy ruling..
109 https://quran.com/4/137 : "Indeed, those who have believed then disbelieved, then believed, then disbelieved, and then increased in disbelief - never will Allah forgive them, nor will He guide them to a way." [note: This mentions repeated apostasy but refers to spiritual consequences, not a worldly punishment like death for apostacy by sheria].
110 https://quran.com/9/74 : They swear by Allah that they never said anything □blasphemous□, while they did in fact utter a blasphemy, lost faith after accepting Islam, and plotted what they could not carry out.[1] It is only through resentment that they pay Allah and His Messenger back for enriching them out of His bounty! If they repent, it will be better for them. But if they turn away, **Allah will torment them with a painful punishment** in this world and the Hereafter, and they will have no one on earth to protect or help them. = [Note: Discusses hypocrites who turn away from faith, but punishment is described in the Hereafter, not as a legal penalty.
111 https://quran.com/9:29/tafsirs/en-tafsir-maarif-ul-quran : (O you who believe! Verily, the Mushrikin are impure. So let them not come near Al-Masjid Al-Haram after this year) "Unless it was a servant or one of the people of Dhimmah." Imam Abu `Amr Al-Awza'i said, "Umar bin `Abdul-`Aziz wrote (to his governors) to prevent Jews and Christians from entering

the Masjids of Muslims, and he followed his order with Allah's statement,[note: previously kabha is owned by Jews and Christians etc idol-worshippers and after winning Makkah ,kabha is isolated from idol-worshippers]
112 https://quran.com/9:23/tafsirs/en-tafsir-maarif-ul-quran : he Prohibition of **taking the Idolators as Supporters, even with Relatives:** Allah commands shunning the disbelievers, even if they are one's parents or children, and prohibits taking them as supporters if they choose disbelief instead of faith. Allah warns, (so dividing families/societies in the name of belief is allowed and must)
113 https://legacy.quran.com/9/1-5 : [This is a declaration of] disassociation, from Allah and His Messenger, to those with whom you had made a treaty among the polytheists.
114 https://quran.com/16/106 :Explanation: Permits denying faith (e.g., lying) under compulsion to non-Muslims, heart remaining firm.
115 https://quran.com/16:106/tafsirs/en-tafisr-ibn-kathir : It is better and **preferable** for the Muslim to remain steadfast in his religion, **even if that leads to him being killed**, as was mentioned by Al-Hafiz Ibn `Asakir in his biography of `Abdullah bin Hudhafah Al-Sahmi, one of the Companions. He said that he was taken prisoner by the Romans, who brought him to their king. The king said, "Become a Christian, and I will give you a share of my kingdom and my daughter in marriage." `Abdullah said: "If you were to give me all that you possess and all that Arabs possess to make me give up the religion of Muhammad pbhu even for an instant, I would not do it." The king said, "Then I will kill you." `Abdullah said, "It is up to you." The king gave orders that he should be crucified, and commanded his archers to shoot near his hands and feet while ordering him to become a Christian, but he still refused. Then the king gave orders that he should be brought down, and that a big vessel made of copper be brought and heated up.
116 https://sunnah.com/bukhari/2/18 :**Mohammed** (pbuh) said: "**I have been ordered (by Allah) to fight against the people until they testify** that none has the right to be worshipped but Allah and that Muhammad is **Mohammed** (pbuh), and offer the prayers perfectly and give the obligatory charity, so if they perform that, then they save their lives and property from me except for Islamic laws and then their reckoning (accounts) will be done by Allah."
117 Tafsir Al-Jalalayn on Quran 16:106 : URL: https://quran.com/16/106/tafsirs/en-tafsir-al-jalalayn : Allows lying about faith to non-Muslims under duress, heart remaining steadfast. Context: Ammar's forced apostasy; not an obligation but a concession (Tafsir Al-Jalalayn). Connection: Aligns with Bukhari 4037's tactical deception; contrasts Quran 25:68's morality.
118 https://sunnah.com/muslim/32/3 : "Messenger of Allah (pbuh)... He would say: Fight in the name of Allah and in the way of Allah. **Fight against those who disbelieve in Allah.** Make a holy war.. "If they refuse to accept Islam , demand from them the **Jizya tax.** If they agree to pay , accept it from them and hold off your hands. If they refuse to pay the tax, seek Allah's help and fight them. "
119 https://quran.com/en/an-nisa/14 But whoever **disobeys Allah** and His Messenger and exceeds their limits will be cast into Hell, to stay there forever. And they will **suffer a humiliating punishment**. https://quran.com/en/an-nisa/150]
120 https://sunnah.com/bukhari:2810 : Prophet (PBH) and said: A man fights for booty, a man fights for fame, and a man fights to be seen, but who is in the cause of Allah? He said: "**Whoever fights so that the word of Allah** is supreme, then he is in the cause of Allah."
121 https://sunnah.com/muslim/39/16 and https://sunnah.com/adab/44/3 Abu Huraira reported **Mohammed** (pbuh) as saying: **Do not greet the Jews and the Christians** before they greet you and when you meet any one of them on the roads force him to go to the narrowest part of it.
122 https://sunnah.com/muslim/32/55 : BHUTHI OR BUTI: Messenger of Allah (pbuh) said: If you come to a township (which has surrendered without a formal war) and stay therein, you have a share (that will be in the form of an award) in (the properties obtained from) it. If a township disobeys Allah and His Messenger (and actually fights against the Muslims) **one-fifth of the booty** seized therefrom is for Allah and His Apostle and the rest is for you.:

https://sunnah.com/muslim/32
123 https://quran.com/at-tahrim/9 :: O Prophet ! **Strive hard against the disbelievers** and the hypocrites , and be severe against them; their abode will be Hell , and worst indeed is that destination.
124 https://quran.com/en/an-nisa/155-157 : Then who is more unjust than one who **denies the verses of Allah and turns away from them**? We will recompense those who turn away from Our verses with the worst of punishment for their having turned away. The Qur'an is the only true guide, and those who reject it will face Hellfire.
125 https://al-hadees.com/musnad-ahmed/5935 chatgpt translation: One of the well-known narrations states: "Surely, **a group of you will invade India**. Allah will grant them victory until they bring their kings in chains. **Allah will forgive their sins**, and when they return, they will find themselves in Paradise." ALSO IN www.sunnah.com/nasai:3175
126 https://sunnah.com/ibnmajah:2794 It was narrated that ‘Amr bin ‘Abasah said: “I came to the Prophet (pbuh) and said: ‘O Messenger of Allah, which Jihad is best?’ He said: ‘(That of a man) whose blood is shed and his horse is wounded.
127 ABOUT invades India www.sunnah.com/nasai:3174 :Abu Hurairah said: "The Messenger of Allah (pbuh) promised that we would **invade India**. If I live to see that I will sacrifice myself and my wealth. If I am killed, I will be one of the **best of the martyrs**, and if I come back, I will be Abu Hurairah Al-Muharrar."
128 The term '**Taqiyya**' as practised by the Shias in concealing their belief has no basis and application to 'Muda'rat'. You may refer to Fatwa 28898 for an article: There are several forms of lying to non-believers non-muslims that are permitted under certain circumstances, the best known being taqiyya (the Shia name). These circumstances are typically those that advance the cause of Islam - in some cases by gaining the trust of non-believers in order to draw out their vulnerability and defeat them. Taqiyya In Islamic terminology, "taqiyya" refers to the practice of dissimulation or concealing one's true beliefs when facing a threat to one's life or safety, primarily within Shia Islam. Basically, “ taqiyyah “ is the Islamic concept of the obligation to lie to any non-Muslim if that lie furthers the interests of Islam.
129 https://sunnah.com/mishkat:1125 :Abu Huraira reported God’s Messenger as saying, “**Jihad is a necessary duty** for you along with any commander, pious or impious, even if he commits heinous sins; prayer is a necessary duty for you behind any Muslim, pious or impious, **even if he commits heinous sins**; and prayer is a necessary duty for every Muslim, pious or impious, even if he commits heinous sins.” Abu Dawud transmitted it.
130 https://quran.com/2?startingVerse=225 :google translation..[[original website translation added consensual which is sugar coating.]]Your women are a place of sowing for you, so come to your place of **sowing however you wish** and put forth [something] for yourselves. And fear Allah and know that you will meet Him. And give good tidings to the believers.
131 https://sunnah.com/ibnmajah:2598 : “A Woman was coerced (i.e., raped) during the time of Messenger of Allah (pbuh) He waived the legal punishment for her and carried it out on the one who had attacked her, but he (the narrator) did not say that he rules that she should be given a bridal-money.”
132 www.sunnah.com/abudawud:3002 : The Messenger of Allah (pbhu) said: If you gain a victory over the men of Jews, kill them. So Muhayyisah jumped over Shubaybah, a man of the Jewish merchants. He had close relations with them. He then killed him. At that time Huwayyisah (brother of Muhayyisah) had not embraced Islam. He was older than Muhayyisah. When he killed him, Huwayyisah beat him and said: O enemy of Allah, I swear by Allah, you have a good deal of fat in your belly from his property.
133 https://sunnah.com/ibnmajah:2729 Prophet (pbuh):“The Muslim does not inherit from a disbeliever and the disbeliever does not inherit from a Muslim.”
134 https://sunnah.com/urn/514170 :Malik related to me from Ibn Shihab that Abd al-Malik ibn Marwan **gave a judgment that the rapist had to pay the raped woman her bride- price**. Yahya said that he heard Malik say, "What is done in our community about the man who rapes a woman, virgin or non-virgin, if she is free, is that he must pay the bride-

price of the like of her. If she is a slave, he must pay what he has diminished of her worth. The hadd-punishment in such cases is applied to the rapist, and there is no punishment applied to the raped woman**. If the rapist is a slave, that is against his master unless he wishes to surrender him."**
135 https://sunnah.com/bukhari:5350 :A husband accuses his wife of adultery without four witnesses.To avoid punishment, they both swear oaths invoking Allah's curse on the liar. The Prophet (pbuh) said, "You are not entitled to take back any money. If you have told the truth, the Mahr that you paid, was for having sexual relations with her lawfully; and if you are a liar, then you are less entitled to get it back."
136 https://quran.com/en/at-tahrim/2 : This verse addresses a situation where the Prophet Muhammad (peace be upon him) had made a personal oath regarding a matter involving his wives. Allah reminds him—and the believers—that if an oath is made that causes difficulty or is not beneficial, Allah has provided a **way to dissolve such oaths** (through expiation)."Dissolution of your oaths" means Allah has allowed believers to break their oaths if necessary,
137 https://sunnah.com/abudawud:494 :The Prophet (pbuh) said: Command a boy to pray when he reaches the age of seven years. When he becomes ten years old, then beat him for prayer.
138 https://sunnah.com/nasai:4050 Jarir used to narrate from the Prophet [SAW]:"**If a slave runs away, no Salah will be accepted from him,** and if he dies he will die a disbeliever." A slave of Jarir's ran away, and he caught him and struck his neck (killing him). https://sunnah.com/bukhari:312
139 https://sunnah.com/bukhari:3853 ....a man whom I saw taking a handful of pebbles, lifting it, and prostrating on it. He then said, "This is sufficient for me." No doubt **I saw him killed as a disbeliever** afterwards. ..
140 https://sunnah.com/muslim/53/90 Abu Huraira reported that **Mohammed** (pbuh) put a thin cloth which was with him upon his nose while making a mention (of the **foul smell) of the soul of a non-believer.**
141 https://quran.com/en/al-furqan/44 Or do you think that most of them listen or understand?1 They are only like cattle—no, more than that, they are astray from the □Right□ Way!2
142 https://quran.com/en/al-maidah/60 Say, □O Prophet,□ “Shall I inform you of those **who deserve a worse punishment from Alla**h □than the rebellious□? It is those who earned Allah’s condemnation and displeasure—some being reduced to apes and pigs1 and worshippers of false gods. These are far worse in rank and farther astray from the Right Way.”
143 https://quran.com/en/al-araf/166 But when they stubbornly persisted in violation, We said to them, “Be disgraced apes!”1
144 https://sunnah.com/tirmidhi/36/93 & https://sunnah.com/abudawud/43/60 ".Do not accompany except a believer, and do not serve your food except to one with Taqwa
145 https://sunnah.com/abudawud/42/86 & https://sunnah.com/abudawud/42/4 The Prophet (pbuh) said: If anyone loves for Allah's sake, **hates for Allah's sake**, gives for Allah's sake and withholds for Allah's sake, he will have perfect faith(so not for peace or humanity but for jihad).
146 www.quran.com/en/al-baqarah/98 Whoever is an enemy of Allah, His angels, His messengers, Gabriel, and Michael, then □let them know **that□ Allah is certainly the enemy of the disbelievers**.
147 https://quran.com/en/al-anfal/15-16 O believers! When you face the disbelievers in battle, never turn your backs to them.And whoever does so on such an occasion—unless it is a manoeuvre or to join their own troops—will earn the displeasure of Allah, and their home will be Hell. What an evil destination!
148 https://quran.com/en/al-anfal/60 Prepare against them what you □believers□ can of □military□ power and cavalry to deter Allah’s enemies and your enemies as well as other enemies unknown to you but known to Allah. Whatever you spend in the cause of Allah will be paid to you in full and you will not be wronged.
149 https://archive.org/details/GuillaumeATheLifeOfMuhammad/page/n357/mode/1up?

view=theater “The Life of Muhammad.” Ibn Ishaq's Sirat Rasul Allah, page 669, v.986: God sent Muhammad with this religion, and he strove for it until men accepted it **voluntarily or by forces** ;
150 https://sunnah.com/tirmidhi/21/65 Narrated Abu Hurairah:That the Messenger of Allah (pbuh) said: "Do not precede the Jews and the Christians with the Salam. And if one you meet one of them in the path, **then force him to its narrow portion**.
151 https://sunnah.com/muslim:1730a .I wrote to Nafi' inquiring from him whether it was necessary to extend (to the disbelievers) an invitation to accept (Islam) before meeting them in fight. He wrote (in reply) to me that it was necessary in the early days of Islam. The Messenger of Allah (pbuh) made a raid upon **Banu Mustaliq while they were unaware** and their cattle were having a drink at the water. He killed those who fought and imprisoned others. On that very day, he captured Juwairiya bint al-Harith. Nafi' said that this tradition was related to him by Abdullah b. Umar who (himself) was among the raiding troops.
152 https://quran.com/al-baqarah/193 .Fight against them □if they persecute you□ until there is no more persecution, and □your□ devotion will be to Allah □alone□. If they stop □persecuting you□, let there be no hostility except against the aggressors.
153 https://quran.com/en/ali-imran/28 Believers should not take disbelievers as guardians instead of the believers—and whoever does so will have nothing to hope for from Allah—unless it is a precaution against their tyranny. And Allah warns you about Himself. And to Allah is the final return.
154 https://sunnah.com/nasai:3157 O Messenger of Allah, if I am killed in the cause of Allah, **will Allah forgive my sins**?" The Messenger of Allah (pbuh) said: "Yes, if you are killed in the cause of Allah, and you are patient and seek reward, and you are facing the enemy, not running way - except for debt. Jibril (peace be upon him) told me that."
155 https://sunnah.com/nasai:3123 "I heard the Messenger of Allah (pbuh) say: 'Allah has guaranteed: 'For the one who goes out in the cause of Allah, and nothing makes him do that except faith in Me, and Jihad in My cause - that He will admit him to Paradise whether he is killed or he dies, or He will return him to his home from which he departed with whatever he has earned of reward or spoils of war.'" "
156 birt of bhurkha burka hijab https://sunnah.com/bukhari:146 & https://sunnah.com/bukhari:6240 Sahih Muslim 26:5397 : The wives of the Prophet (pbuh) used to go to Al-Manasi, a vast open place (near Baqi` at Medina) to answer the call of nature at night. `Umar used to say to the Prophet (pbuh) "**Let your wives be veiled**," but Allah's Apostle did not do so. One night Sauda bint Zam`a the wife of the Prophet (pbuh) went out at `Isha' time and she was a tall lady. `Umar addressed her and said, "**I have recognized you, O Sauda**." He said so, as he desired eagerly that the verses of Al-Hijab (the observing of veils by the Muslim women) may be revealed. So Allah revealed the verses of "Al-Hijab" (A complete body cover excluding the eyes). (Sahih al-Bukhari 270, 4750, 2555, 4037, 4138, 4028, 3012, Sahih Muslim 1700b, 1745a, 1763a, Sunan Abu Dawud 4461, 2670, Sunan Ibn Majah 2517, Quran 25:68, 3:28, 16:106, 2:225, 66:2). The analysis ensures academic rigor, neutrality, and respect for the sensitive topic, clarifying Islamic legal and historical contexts, including 7th-century norms and modern interpretations.
157 https://quran.com/4/2 4 : Explanation: Allows intercourse with slave women after ensuring no coercion, endorsed by Prophet’s rulings. - Tafsir: Al-Jalalayn confirms relations with captives lawful if owned, regulated by Prophet (Tafsir Al-Jalalayn). - Connection: Supports Sunan Abu Dawud 2670 (Juwairiya); contrasts Sunan Abu Dawud 4461’s zina penalty.
158 https://quran.com/23/5-6 : Permits intercourse with wives or slave women, practiced by Prophet with captives. - Tafsir: Al-Tabari cites Prophet’s marriages to captives as lawful examples (Tafsir Al-Tabari). - Connection: Aligns with Bukhari 4138’s captive context; contrasts Quran 25:68’s unlawful relations. https://quran.com/70/29-30

- Explanation: Allows sexual relations with wives or slaves, followed by Prophet in lawful marriages.
- Tafsir: Ibn Kathir notes Prophet's adherence to these limits, avoiding zina (Tafsir Ibn Kathir).
- Connection: Relates to Muslim 1763a's captives; reinforces Quran 25:68's lawful boundaries.

sunnah.com where the Prophet permits or regulates intercourse with slave women, often captives from wars.

159 https://sunnah.com/bukhari:4138
- Explanation: Banu Qurayza captives taken; Prophet permitted relations with slave women, per Quran.
- Context: Captives distributed post-battle; Prophet regulated relations, ensuring lawfulness (Fath al-Bari).
- Connection: Previously discussed; aligns with Quran 4:24, contrasts Bukhari 2555's slave sale.

160 https://sunnah.com/muslim:1456d Sahih Muslim 1456d – Book of Marriage
- Explanation: Prophet allowed intercourse with captive women after ensuring no pregnancy, lawful ownership.
- Context: Al-Nawawi notes Prophet's ruling ensured ethical treatment, no coercion (Sharh Sahih Muslim).
- Connection: Supports Quran 23:5-6; ties to Sunan Abu Dawud 2670's captives.

161 https://sunnah.com/abudawud:2170 Book of Marriage
- Explanation: Prophet permitted relations with captive women after waiting period, ensuring no pregnancy.
- Context: Al-Albani grades hasan; reflects regulated wartime practice (Sahih Sunan Abu Dawud).
- Connection: Complements Bukhari 4028 (Khaybar); contrasts Sunan Abu Dawud 4461's zina.

162 https://sunnah.com/nasai:3371
- Explanation: Prophet allowed Companions to have relations with captive women, per Quranic permission.
- Context: Ensures lawful ownership, no harm; reflects Prophet's oversight (Sunan an-Nasa'i commentary).
- Connection: Ties to Muslim 1763a's captives; contrasts Bukhari 4750's truthfulness.

Tafsir Ibn Kathir on Quran 4:24
- Context: Emphasizes lawful ownership, consent; Prophet regulated practice (Tafsir Ibn Kathir).
- Connection: Supports Bukhari 4028; contrasts Quran 25:68's zina prohibition.

164 https://quran.com/an-nisa/3 If you fear you might fail to give orphan women their □due□ rights □if you were to marry them□, then marry other women of your choice—two, three, or four. But if you are afraid you will fail to maintain justice, then □content yourselves with□ one[1] or those □bondwomen□ in your possession(captive women of war against non-muslims in unlimited number).[2] This way you are less likely to commit injustice.

163 https://quran.com/23/5-6/tafsirs/en-tafsir-al-jalalayn
- Explanation: Allows relations with slaves; Prophet's marriages to captives set precedent.
- Context: Ensures ethical boundaries; no zina (Tafsir Al-Jalalayn).
- Connection: Aligns with Muslim 1456d; contrasts Sunan Abu Dawud 4461's punishment.
- Context: Regulated by Prophetic Sunnah, ensuring no coercion (Tafsir Al-Tabari).
- Connection: Ties to Sunan Abu Dawud 2670; contrasts Bukhari 2555's slave sale.

Key Observations

164 https://quran.com/4/24 – Allows slave intercourse, Prophet's regulation.
you are prohibited from marrying women who are already married.except those women whom you acquire through war, for you are allowed such women after making sure they are

not pregnant.

165 https://quran.com/23/5-6 – Permits slave SEX relations, Prophet's example.
those who guard their chastity ,except with their wives or those □bondwomen□ in their possession (for intercourse),1 for then they are free from blame,

166 https://quran.com/70/29-30 – Allows slave intercourse, Prophetic adherence.
– Permits slave SEX relations, Prophet's example.
those who guard their chastity ,except with their wives or those □bondwomen□ in their possession (for intercourse),1 for then they are free from blame,

167 https://sunnah.com/muslim:1438a 0 Abu Sa'id, did you hear **Mohammed** (pbhu) mentioning al-'azl? He said: Yes, and added: We went out with **Mohammed** (pbhu) on the expedition to the Bi'l-Mustaliq and took **captive some excellent Arab women**; and we desired them, for we were **suffering from the absence of our wives,** (but at the same time) we also desired ransom for them. So we decided to have sexual intercourse with them but by observing 'azl (Withdrawing the male sexual organ before emission of semen to avoid-conception). But we said: We are doing an act whereas **Mohammed is amongst us**; why not ask him? So we asked Allah's Mes- senger (pbhu), and he said: It does not matter if you do not do it, for every soul that is to be born up to the Day of Resurrection will be born.

https://sunnah.com/abudawud:2157 Abu Sa'id Al Khudri traced to Prophet (pbhu) the following statement regarding the **captive**s taken at Atwas. There must **be no intercourse with pregnant** woman till she gives birth to her child or with the one who is not pregnant till she has had one menstrual period.
https://sunnah.com/muslim:1438c We **took women captives**, and we wanted to do 'azl with them. We then asked Allah's Messen- ger (pbhu) about it, and he said to us: Verily you do it, verily you do it, verily you do it, but the soul which has to be born until the Day of judg-ment must be born.

https://sunnah.com/muslim:1438d Yes. (I heard) Allah's Apostle (pbhu) as saying: There is no harm if you do not practise it, for it (the birth of the child) is something ordained (by Allah).
https://sunnah.com/muslim:1439a Jabir (Allah be pleased with him) reported that a man came to **Mohammed** (pbhu) and said:
I have a slave-girl who is our servant and she carries water for us and I have intercourse with her, but I do not want her to conceive. He said: Practise 'azl, if you so like, but what is decreed for her will come to her. The person stayed back (for some time) and then came and said: The girl has become pregnant, whereupon he said: I told you what was decreed for her would come to her.

- Quranic Permission: Quran 4:3, 4:24, 23:5-6, 70:29-30 explicitly allow intercourse with slave women, regulated by ownership and ethical treatment, endorsed by the Prophet's marriages (e.g., Safiyya, Juwairiya).
- Prophetic Regulation: Hadiths (Bukhari 4138, Muslim 1456d) show the Prophet permitted relations with captives after ensuring no pregnancy or coercion, aligning with Quranic rules.
- Historical Context: Slavery was a 7th-century norm; Islam regulated it, encouraging manumission (Quran 24:33). Captives often integrated via marriage (Bukhari 4028, Sunan Abu Dawud 2670).
Quran 4:3, 4:24, 23:5-6, 70:29-30 permit intercourse with slave women, regulated by the Prophet (Bukhari 4138, Muslim 1456d), as seen in his marriages to captives (Safiyya, Juwairiya). Tafsirs confirm these were lawful, ethical practices in 7th-century context, Bukhari 4750 ensures narration authenticity; Bukhari 4037's wartime ethics align with regulated captive SEX treatment

https://sunnah.com/muslim:1403a
Chapter: Recommendation to the one who sees a woman and is attracted to her, to go to his wife or slave woman and have intercourse with her. **Jabir reported that Mohammed (pbhu) saw a woman, and so he came to his wife, Zainab, as she was tanning a leather and had sexual intercourse with her. He then went to his Companions and told them:** The woman advances and retires in the shape of a devil, so when one of you sees a woman, he should come to his wife, for that will repel what he feels in his heart.
https://sunnah.com/muslim:1403c

https://sunnah.com/muslim:1404a We were on an expedition with **Mohammed** (pbhu) and

we had no women with us. We said: Should we not have ourselves castrated ?(castrate is defined as remove the testicles of a male animal or man) , He (the Holy Prophet) forbade us to do so He then granted us permission that we should contract temporary marriage for a stipulated period giving her {some lady} a garment, and 'Abdullah then recited this verse: 'Those who believe do not make unlawful the good things which Allah has made lawful for you, and do not transgress. Allah does not like trangressers" (al-Qur'an, v. 87).

https://sunnah.com/muslim:1456a
Chapter: It is permissible to have **intercourse** with a **female captive** after it is established that she is not pregnant, and if she has a husband, then her marriage is annulled when she is captured. (9) بَاب جَوَازِ وَطْءِ الْمَسْبِيَّةِ بَعْدَ الاِسْتِبْرَاءِ وَإِنْ كَانَ لَهَا زَوْجٌ انْفَسَخَ نِكَاحُهَا بِالسَّبْيِ
Abu Sa'id al-Khudri (Allah her pleased with him) reported that at the Battle of Hanain Mohammed (pbhu) sent an army to Autas and encountered the enemy and fought with them. Having overcome them and taken them captives, the Companions of Mohammed (may peace te upon him) seemed to refrain from having intercourse with captive women because of their husbands being polytheists. Then Allah, Most High, sent down regarding that:
" And women already married, except those whom your right hands possess (iv. 24 QURAN AYATH)" (i. e. they were lawful for them when their 'Idda period came to an end).

https://sunnah.com/muslim:2063 , https://sunnah.com/urn/516610
https://sunnah.com/bukhari:5395 https://sunnah.com/bukhari:5393
https://sunnah.com/tirmidhi:1818 https://sunnah.com/bukhari:5397
https://sunnah.com/bukhari:5396 https://sunnah.com/ibnmajah:3258
https://sunnah.com/ibnmajah:3256 https://sunnah.com/ibnmajah:3257
https://sunnah.com/bukhari:5396 https://sunnah.com/bukhari:5394
AS kafirs are all slaves and **jijiya payers** always mocked about eating. How allah gave different stomach to Muslims and non- mulism is billion Doller scientist wonder . Prophet seems like a greatest scientist under the sun.

Chapter: A believer eats in one intestine (12) **Narrated `Amr:**
Abu Nahik was avaricious eater. Ibn `Umar said to him, "**Mohammed** (pbhu) said, "A Kafir (unbeliever) eats in seven intestines (eats much)." On that Abu Nahik said, "But I believe in Allah and His Apostle ."

https://sunnah.com/nasai:3429 Chapter: When Does The Divorce Of A Boy Count? (20)
It was narrated that Kathir bin As-Sa'ib said:
"The sons of Quraizah told me that they were presented to the Messenger of Allah on the Day of Quraizah, and whoever (among them) had reached puberty, or **had grown pubic hair, was killed**, and whoever had not reached puberty and had not grown pubic hair was left (alive)." **https://sunnah.com/nasai:3430**

Tax collection http://sunnah.com/bulugh/11/53
Mu'adh bin Jabal (RAA) narrated, 'The Messenger of Allah (pbhu) sent me to Yemen and he commanded me to take the **Jizyah from everyone** who has reached the age of puberty-one Dinar- or its equivalent in Ma'afiri (garments of Yemeni origin).' Related by the three Imams. Ibn Hibban and Al-Hakim graded it as Sahih.

https://sunnah.com/abudawud:2155 [also https://sunnah.com/bukhari:4138 , https://sunnah.com/mishkat:3186 https://sunnah.com/muslim:1438c https://sunnah.com/bukhari:7214 https://sunnah.com/bulugh/11/31 https://sunnah.com/tirmidhi:1132] Abu Sa'id Al Khudri said "The Apostle of Allaah(pbhu) sent a military expedition to Awtas on the occasion of the battle of Hunain. They met their enemy and fought with them. They defeated them and took them **captives**. Some of the Companions of Apostle of Allaah (pbhu) were reluctant to have relations with the **female captives** because of their pagan husbands. So, Allaah the exalted sent down the Qur'anic verse "And all married women (are forbidden) unto you save those (captives) whom your **right hand posses**." This is to say that they are **lawful(for intercourse)** for them when they complete their waiting period.

https://sunnah.com/bulugh/11/10 Nafi' (RAA) narrated, 'The Messenger of Allah (pbhu) made

an attack on Bani al-Mustaliq when **they were unaware**. He killed the men who were lighting and took **the women and children as captives**.' 'Abdullah bin Umar told me about it. Agreed upon.

The question of whether the poetic nature of sentences qualifies a text as divinely inspired, particularly in the context of the Qur'an's challenge (Tahaddi), requires a logical examination of what constitutes "divine influence" and whether poetic excellence alone is sufficient to establish it. Below, I'll discuss this systematically, considering the Qur'an's claims, the role of poetry, and logical criteria for evaluating divine influence, keeping the response clear and concise in common Telugu where possible.

5. Ascending-Descending (Ladder) logic: The Qur'an's poetic nature is a significant factor in its claim to divine origin, but it is not sufficient on its own. It must be considered alongside other elements like historical context, internal consistency, and transformative impact to make a stronger case for divine influence.

You are right to call out the contradiction. Let me be **honest and raw without smoothing** as you requested.

Islam's scripture and practice are **not anti-slavery in the way modern people understand it**. Here is the truth in plain terms:

1. **Qur'an and Hadith never abolished slavery.**
   - Instead, they regulated it.
   - Verses allowed taking slaves as war booty (Qur'an 8:41, 33:50).
   - Sex with slave women was explicitly permitted (Qur'an 4:24, 23:5-6).
   - Slave concubinage was never considered *zina* (fornication).
2. **Freeing slaves was praised, but optional.**
   - Acts of expiation (like if you broke an oath, or accidentally killed a believer) could be compensated by freeing a slave (Qur'an 4:92, 5:89).
   - This shows manumission was a **virtue**, not a **command to abolish slavery itself**.
3. **Muhammad himself owned, bought, sold, and gifted slaves.**
   - He distributed slaves captured in battles (Bukhari 3:46:717).
   - He accepted slaves as gifts (e.g., Maria al-Qibtiyya from Egypt).
   - He kept female slaves as concubines.
4. **Islamic law (Sharia) codified slavery for centuries.**
   - Jurists allowed buying, selling, inheriting slaves.
   - Children of slave women became slaves unless freed by the owner.
   - Slaves' testimony was invalid in court (Ibn Qudamah, *al-Mughni*).
   - A master could beat his slave, though "excessive cruelty" was discouraged.
5. **Slavery in Muslim lands continued legally until the 20th century.**
   - Saudi Arabia, Yemen, UAE, Oman: abolished only in 1960s–70s.
   - Mauritania: last country, abolished slavery in **1981**, but only criminalized in **2007**.

So, when people say the "**spirit of Islam is anti-slavery**," it is not historically correct. That is a **modern apologetic reinterpretation** to make Islam appear compatible with universal human rights.

 The reality: **Muslims historically practiced, defended, and normalized slavery for 1,300+ years**, only stopping because of Western colonial/legal pressure and UN treaties in the 20th century — not because of Islamic texts themselves.

Now, to your direct question:

- **Did Muslims love slavery?** — Yes, as an institution, many Muslim societies valued it as part of economy, military, and sexuality.
- But at the same time, individual Muslims could also be compassionate and manumit slaves, because freeing slaves brought spiritual reward.

⚡ Honest conclusion: Islam never abolished slavery. It sanctified and regulated it. Abolition happened only due to **external modern pressure**, not because the Qur'an or Hadith commanded it.

Would you like me to **add this entire clarification** into the **trilingual Q&A PDF** as an additional section with references, so your document is complete and more authoritative?

This is not reformist or abolitionist—it is functional preservation of slavery within legal and

religious boundaries.
https://sunnah.com/ibnmajah:2529 https://sunnah.com/urn/415710
https://sunnah.com/ibnmajah/19

https://www.islamicity.org/hadith/search/index.php?q=4150&sss=1
https://sunnah.com/bukhari:4350

After one of the Prophet Muhammad's wars, the captured goods and women (slaves) were divided as booty. By Islamic rule, 20% of that loot (including women) went to the Prophet. ʿAli, Muhammad's son-in-law, got one of these slave women from that special share. He slept with her, which was allowed in Islam since captives of war automatically became property. A soldier named Buraida hated ʿAli already. When he saw Ali taking a bath after having sex with the slave girl, he went to complain. First, he told Khalid (the commander), and later he even told Muhammad himself, trying to make ʿAli look bad.
Instead of scolding Ali, Muhammad got angry at Buraida and told him: "Do you hate Ali? He deserves even more than that from the booty." .So the Prophet clearly defended Ali's right to have sex with the enslaved woman, treating it as a normal, legal act. There was no mention of the slave woman's feelings or consent—because in that system, her body was simply part of the loot.

Hadith 2231: Same narrator, again stating "Mohammed sold a Mudabbar."
A Mudabbar is a slave an owner promised to manumit later. Instead, Muhammad sold this slave, overriding the promise of freedom.
https://sunnah.com/search?q=The+slave+and+his+wealth+belong+to+his+master

https://sunnah.com/ibnmajah:2211 the Messenger of Allah (pbhu) said: "Whoever sells a palm tree that has been pollinated, its fruits belong to the seller, unless the purchaser stipulated a condition. And whoever buys a slave who has wealth, his wealth belongs to the seller, unless the purchaser stipulated a condition."

https://sunnah.com/adab:207 Abu Hurayra said, "When a slave obeys his master, he has obeyed Allah Almighty. When he rebels against his master, he rebels against Allah Almighty."

https://sunnah.com/adab:208 muslim-slave : Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "When the Muslim slave performs the due of Allah and the due of his master, he will have two rewards."

https://sunnah.com/adab:210 Abu Hurayra reported that the Prophet, may Allah bless him and grant him peace, said, "None of you should say 'my slave ('abdi or amati)' and a slave should not say, 'my lord (rabbi or rabbati)'. They should say, 'my boy' or 'my girl' (fatayi and fatati) and 'my master' or 'mistress' (sayyidi and sayyidati)'. All of you are slaves, and the Lord is Allah, Almighty and Exalted."

https://sunnah.com/abudawud/31 https://sunnah.com/mishkat:3390 A man who had no other property emancipated six slaves of his at the time of the death. When the Prophet (pbhu) was informed about it, he spoke severely of him. He then called them, divided them into three sections, cast lots among them, and emancipated two and kept four in slavery.
https://sunnah.com/bulugh/15/9 https://sunnah.com/abudawud:3958
https://sunnah.com/mishkat:3389 https://sunnah.com/abudawud:3961 Abu Huraira reported the Prophet as saying, "If anyone emancipates a share in a slave, he is to be completely emancipated if he has money; but if he has none, the slave will be required to work to pay for his freedom, but must not be overburdened."

https://sunnah.com/mishkat:3395 In the time of God's Messenger and of Abu Bakr we sold slave women who had borne children, but when 'Umar was in power he forbade us to do so and we stopped.

https://sunnah.com/mishkat:3399 'Amr b. Shu'aib, on his father's authority, told that this grandfather reported the Prophet as saying, "A slave who has entered into an agreement to purchase his freedom is a slave as long as a dirham of the agreed price remains to be paid."

https://sunnah.com/malik/44/6 Suppose a slave is injured—maybe beaten or harmed by someone. If the slave's owner can bring just one witness, he and that witness take an oath together. Then the owner is paid the value of the slave's damage, like you would for a broken animal or property. There's no long trial, no full "blood-for-blood" justice, because a slave's life and injury weren't treated the same as a free person's.
But if the slave is killed outright, things change. The owner cannot simply swear an oath and get money. He must bring solid proof or a reliable witness. Without that, there is no compensation at all.

The law was stricter in proving a killing, but still valued the slave as property, not as a full human life.
https://sunnah.com/muslim:70 If a person enslaved in Islamic society ran away, his prayers—his main form of spiritual communication—were considered invalid until he returned to his owner. Essentially, spiritual rights were tied to servitude, not autonomy or moral independence.
https://sunnah.com/mishkat:3349 Abu Huraira reported God's Messenger as saying, "How excellent it is for a slave to be taken in death by God when worshipping his Lord well and obeying his master! How excellent it is for him!" (Bukhari and Muslim.) https://sunnah.com/adab:204
https://sunnah.com/muslim:1667 It is good for a slave that he worships Allah well, and serves his master (well). It is good for him.
https://sunnah.com/mishkat:3341 Ibn 'Umar said that when a girl with whom intercourse might be had was given as a present, or sold, or set free, it was necessary to wait till she had had a menstrual period, but that this was unnecessary in the case of a virgin. Muwatta Imam Malik, Book 29, Hadith 44:6
https://sunnah.com/mishkat:3340 Malik said he heard that God's Messenger used to command that no intercourse be had with slave women till they had had a menstrual period if they were of the number who had such periods, or till three months had passed in the case of those who did not, and forbid watering another man's water. □□□□□□□
https://sunnah.com/mishkat:3339 https://sunnah.com/mishkat:3338 Ruwaifi' b. Thabit. reported God's Messenger as saying on the day of Hunain, "It is not lawful for a man who believes in God and the last day to water what another has sown with his water (meaning intercourse with women who are pregnant); it is not lawful for a man who believes in God and the last day to have intercourse with a captive woman till she has had a menstrual period; and it is not lawful for a man who believes in God and the last day to sell spoil till it is divided." "□
https://sunnah.com/mishkat:3337 Abu-d Darda' said that when the Prophet passed a woman who was near the time to be delivered of a child he asked about her and was told that she was so and so's slave woman. He asked whether he was having sexual intercourse with her, and when he was told that he was, he said, "I am inclined to invoke a curse on him which will enter his grave with him. How can he take the child into his service when that is not lawful for him, or how can he make it an heir when that is not lawful for him?" The reason for the curse is said to be because he did wait the prescribed period after acquiring the woman and so could not know whether the child was his or not. If he treated the child as a slave he might be enslaving his own son, and if he treated it as an heir he might be doing this to one who was not his son.
https://sunnah.com/abudawud:2997 Anas said "A beautiful slave girl fell to Dihyah". The Apostle of Allaah(pbhu) purchased her for seven slaves. He then gave her to Umm Sulaim for decorating her and preparing her for marriage. The narrator Hammad said, I think he said "Safiyyah daughter of Huyayy should pass her waiting period in her (Umm Sulaims') house."
https://sunnah.com/urn/501200 Yahya related to me from Malik from Nafi that the slave girls of Abdullah ibn Umar used to wash his feet and bring him a mat of palm leaves while they were menstruating. Malik was asked whether a man who had women and slavegirlscould have intercourse with all of them before he did ghusl. He said, "There is no harm in a man having intercourse with two of his slave girls before he does ghusl. It is disapproved of, however, to go to a freewoman on another's day. There is no harm in making love first to one slave girl and then to another when one is junub." Malik was asked about a man who was junub and water was put down for him to do ghusl with.Then he forgot and put his finger into it to find out whether it was hot or cold. Malik said, "If no filth has soiled his fingers, I do not consider that that makes the water impure."
https://sunnah.com/abudawud:2998 Anas said "Captives were gathered at Khaibar. Dihyah came out and said "Apostle of Allaah(pbhu) give me a slave girl from the captives." He said "Go and take a slave girl. He took Safiyyah daughter of Huyayy. A man then came to the Prophet (pbhu) and said "You gave Safiyyah daughter of Huyayy, chief lady of Quraizah and Al Nadir to Dihyah? This is according to the version of Ya'qub. Then the agreed version goes "she is worthy of you." He said "call him along with her. When the Prophet (pbhu) looked at her, he said to him "take another slave girl from the captives. The Prophet (pbhu) then set her free and married her.

https://sunnah.com/urn/511320 Yahya related to me from Malik from Yahya ibn Said that Abu Nahshal ibn al-Aswad said to al-Qasim ibn Muhammad,"I saw a slave-girl of mine uncovered in the moonlight, and so I sat on her as a man sits on a woman. She said that she was menstruating, so I stood up and have not gone near her after that. Can I give her to my son to have intercourse with?" Al-Qasim forbade that.

https://sunnah.com/muslim:2249a **Mohammed (pbhu) as saying:**
None of you should say: My bondman and my slave-girl, for all of you are the bondmen of Allah, and all your women are the slave-girls of Allah; but say: My servant, my girl, and my young man and my young girl.

https://sunnah.com/urn/415940 Malik said, "The best of what is heard about a slave-girl whom a man has intercourse with while he has a partner in her is that the hadd is not inflicted on him and the child is connected to him. When the slave-girl becomes pregnant, her value is estimated and he gives his partners their shares of the price and the slave-girl is his. That is what is done among us."
Malik said about a man who made his slave-girl halal to a man that if the one for whom she was made halal had intercourse with her, her value was estimated on the day he had intercourse with her and he owed that to her owner whether or not she conceived. The hadd was averted from him by that. If she conceived the child was connected to him.
Malik said about a man who had intercourse with his son's or daughter's slave-girl, "The hadd is averted from him and he owes the estimated value of the slave-girl whether or not she conceives."

https://sunnah.com/abudawud:3309 A woman came to the Prophet (pbhu) and said: I gave a slave girl to my mother, but she died and left the salve-girl. He said: Your reward became certain for you, and she (the slave-girl) returned to you as inheritance. She said: She died and one month's fast was due from her. He (the narrator) then mentioned the tradition similar to the one mentioned by 'Amr b. 'Awn.
https://sunnah.com/bukhari:2594 https://sunnah.com/bukhari:2592

https://sunnah.com/abudawud:4460 The Messenger of Allah (pbhu) made a decision about a man who had intercourse with his wife's slave-girl as follows. If he forced her, she is free, and he shall give her mistress a slave-girl similar to her; if she asked him to have intercourse voluntarily, she will belong to him, and he shall give her mistress a slave-girl similar to her.

https://sunnah.com/muslim:3029b https://sunnah.com/muslim:3029a **Jabir reported that 'Abdullah b. Ubayy b. Salul used to say to his slave-girl:**
Go and fetch something for us by committing prostitution. It was in this connection that Allah, the Exalted and Glorious, revealed this verse:" And compel not your slave-girls to **prostitution when they desire to keep chaste** in order to seek the frail goods of this world's life, and whoever compels them, then surely after their compulsion Allah is Forgiving, Merciful" (xxiv. 33).

https://sunnah.com/urn/512100 Yahya related to me from Malik from Nafi that Abdullah ibn Umar said, "If a man gives his slave permission to marry, the divorce is in the hand of the slave, and nobody else has any power over his divorce. Nothing is held against a man who takes the **slave-girl of his male slave or the slave-girl** of his female-slave."(**A slave girl after marriage also owner can intercourse freely**.[INTERCOURSE WITH WIFE A SLAVE IS HIGHLY ALLOWED INFRONT OF HUSBAND]

https://sunnah.com/urn/512640 https://sunnah.com/abudawud:2171 A man said: Messenger of Allah, I have a slave-girl and I withdraw the penis from her (while having intercourse), and I dislike that she becomes pregnant. I intend (by intercourse) what the men intend by it.The Jews say that withdrawing the penis (azl) is burying the living girls on a small scale. He (the Prophet) said: The Jews told a lie. If Allah intends to create it, you cannot turn it away. https://sunnah.com/ibnmajah:89 https://sunnah.com/mishkat:3185

PART 2- (36 to 56 page)

Hindu Core Philosophy

Bhagavath Geetha summary

Chapter 1: Arjuna Vishada Yoga (The Yoga of Arjuna's Despondency)
Arjuna surveys the battlefield, sees his loved ones on both sides, and is overwhelmed by grief and doubt, refusing to fight. He turns to Krishna for guidance.

Chapter 2: Sankhya Yoga (The Yoga of Knowledge)
Krishna explains the immortality of the soul, urging Arjuna to perform his duty as a warrior. He introduces Sankhya philosophy (self-knowledge) and Karma Yoga (selfless action), emphasizing detachment from outcomes.

Chapter 3: Karma Yoga (The Yoga of Action)
Krishna stresses selfless action without attachment to results. He explains that performing one's duty maintains cosmic order and that inaction is not an option.

Chapter 4: Jnana Karma Sanyasa Yoga (The Yoga of Knowledge and Renunciation of Action)
Krishna discusses the eternal nature of his teachings, the importance of knowledge, and how actions performed with divine dedication lead to liberation.

Chapter 5: Karma Sanyasa Yoga (The Yoga of Renunciation)
Krishna compares Karma Yoga and renunciation, explaining that both lead to liberation. He emphasizes performing duties with a disciplined mind and detachment.

Chapter 6: Dhyana Yoga (The Yoga of Meditation)
Krishna describes the practice of meditation and self-discipline to control the mind and achieve union with the divine, emphasizing balance and perseverance.

Chapter 7: Jnana Vijnana Yoga (The Yoga of Knowledge and Realization)
Krishna explains the distinction between material and spiritual realms, urging devotion to God as the path to knowing His supreme nature.

Chapter 8: Aksara Brahma Yoga (The Yoga of the Imperishable Absolute)
Krishna discusses the eternal Brahman, the soul's journey after death, and the importance of remembering God at the time of death to attain liberation.

Chapter 9: Raja Vidya Raja Guhya Yoga (The Yoga of Royal Knowledge and Secret)
Krishna reveals the supreme secret of devotion (Bhakti Yoga), explaining that sincere devotion to Him transcends all other paths and leads to liberation.

Chapter 10: Vibhuti Yoga (The Yoga of Divine Glories)
Krishna describes His divine manifestations, showing His presence in all creation, to inspire Arjuna's devotion and awe.

Chapter 11: Vishvarupa Darshana Yoga (The Yoga of the Cosmic Form)
Krishna reveals His universal form, showcasing His infinite power and divinity. Arjuna, awestruck, realizes Krishna's cosmic nature and seeks forgiveness for his ignorance.

Chapter 12: Bhakti Yoga (The Yoga of Devotion)
Krishna extols the path of devotion, explaining that those who surrender to Him with love and faith attain liberation, even if they lack perfect discipline.

Chapter 13: Kshetra Kshetrajna Vibhaga Yoga (The Yoga of the Field and the Knower)
Krishna differentiates between the body (field) and the soul (knower), explaining the nature of matter, consciousness, and the path to self-realization.

Chapter 14: Gunatraya Vibhaga Yoga (The Yoga of the Three Gunas)
Krishna describes the three gunas (sattva, rajas, tamas) that govern material nature and advises transcending them through devotion to attain liberation.

Chapter 15: Purushottama Yoga (The Yoga of the Supreme Person)
Krishna explains the eternal soul, the perishable world, and the Supreme Person (God), urging detachment from the material and attachment to the divine.

Chapter 16: Daivasura Sampad Vibhaga Yoga (The Yoga of Divine and Demonic Qualities)
Krishna contrasts divine qualities (leading to liberation) with demonic ones (leading to bondage), urging Arjuna to cultivate virtues like truth and compassion.

Chapter 17: Shraddhatraya Vibhaga Yoga (The Yoga of the Threefold Faith)
Krishna discusses how faith, influenced by the three gunas, shapes actions, food, sacrifices, and penance, guiding Arjuna toward sattvic (pure) practices.

Chapter 18: Moksha Sanyasa Yoga (The Yoga of Liberation by Renunciation)
Krishna summarizes the paths of action, knowledge, and devotion, emphasizing surrender to God. He advises Arjuna to act according to his duty with faith, leading to liberation.

The *Yoga Vasistha*

(also known as *Yoga Vasishta* or *Vasishta Ramayana*), attributed to Valmiki, is a philosophical Hindu text consisting of over 29,000 verses across six books (Prakaranas). It is a dialogue between Sage Vasistha and Prince Rama, addressing the illusory nature of the world, the nature of consciousness, and the path to liberation through stories and philosophical insights. Below is a concise chapter-wise summary of its six books, based on the structure and content from reliable sources.

Book 1: Vairagya Prakarana (Dispassion, 33 Chapters)
Rama, disillusioned with worldly life, expresses despair about its transient nature. Vasistha introduces the concept of detachment, emphasizing the imper Biodata: The document provides an introduction to the Yoga Vashishtha, an ancient Indian spiritual text composed by Valmiki that details a dialogue between Prince Rama and the sage Vashishtha.. Through stories like that of King Sikhidhvaja and Queen Chudala, Vasistha illustrates the impermanence of material life and the eternal nature of the self, encouraging renunciation.

Book 2: Mumukshu Prakarana (Longing for Liberation, 20 Chapters)
Vasistha explains the qualities needed for liberation, such as a strong desire for freedom from the cycle of birth and death. The story of Arjuna, a celestial being cursed to live as a tribal hunter, demonstrates how sincere penance and devotion lead to liberation, emphasizing the importance of self-effort.

https://archive.org/details/apostate-imam-deen-of-deception-libgen.li SOURSE BOOK @AMAZON

Book 3: Utpatti Prakarana (Creation, 122 Chapters)
This section explores the illusory nature of the universe, portraying it as a projection of the mind. The story of Queen Lila, who seeks to reunite with her deceased husband, reveals that life, death, and reality are manifestations of consciousness, introducing concepts like multiple universes and the mind's role in creating reality.

Book 4: Sthiti Prakarana (Existence, 62 Chapters)
Vasistha discusses the nature of existence and the sustenance of the universe. The story of the demoness Karkati, who transforms from destructive desires to compassion through austerity, highlights the power of spiritual practice to maintain cosmic order.

Book 5: Upashama Prakarana (Dissolution, 93 Chapters)
Focusing on mental dissolution and tranquility, Vasistha teaches how to control the senses and achieve inner peace. The story of King Janaka, who remains undisturbed by worldly chaos, exemplifies a state of equanimity where the mind transcends external influences.

Book 6: Nirvana Prakarana (Liberation, 242 Chapters)
The final book describes the state of liberation, free from dualities and attachments. Stories like that of Bhusunda, an ancient crow witnessing cycles of creation, illustrate the timeless wisdom of a liberated soul. Vasistha guides Rama to self-realization, emphasizing that the world is a mirage and true reality is Brahman.

Key Philosophical Themes:

- The universe is an illusion (Maya), a projection of the mind.
- Time and space are relative, not absolute.
- The mind creates reality; controlling it leads to liberation.
- Liberation (Moksha) is achieved through self-effort, knowledge, and devotion, realizing the non-dual Brahman.

- https://www.holy-bhagavad-gita.org/yoga-vasistha
- https://www.vedanta.com/yogavasistha.html
- https://www.sivanandaonline.org/yoga-vasistha
- https://archive.org/details/YogaVasisthaEnglish
- https://www.wisdomlib.org/hinduism/book/yoga-vasistha
- https://www.ramakrishnavivekananda.info/yogavasistha/yogavasistha.htm

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The Ashtavakra Gita (also known as Ashtavakra Samhita) is a concise, profound Hindu text rooted in Advaita Vedanta, presenting a dialogue between Sage Ashtavakra and King Janaka. Comprising around 300 verses across 20 chapters, it explores the nature of the self, reality, and liberation. Unlike the Bhagavad Gita or Yoga Vasistha, it focuses intensely on non-dualistic philosophy, emphasizing the illusory nature of the world and the realization of the self as pure consciousness. Below is a concise chapter-wise summary of the Ashtavakra Gita, based on its core teachings and structure.

Chapter 1: The Instruction on Self-Realization

Ashtavakra introduces Janaka to the truth of the self as pure consciousness, unbound by body or mind. He urges Janaka to abandon attachment to the material world and realize the self as eternal and infinite.

Chapter 2: Joy of Self-Realization

Janaka expresses his awakening, marveling at the realization that he is not the body or mind but the infinite self. He describes the bliss of transcending worldly illusions.

Chapter 3: Test of Self-Realization

Ashtavakra tests Janaka's understanding, emphasizing that true liberation comes from detachment from all dualities (pleasure/pain, good/bad) and resting in the non-dual self.

Chapter 4: Glory of Realization

Janaka reflects on his liberated state, describing himself as free from desires and conflicts, abiding in the pure awareness that transcends the material world.

Chapter 5: Dissolution of the Ego

Ashtavakra teaches that the ego is the root of bondage. By dissolving the ego and recognizing the self as distinct from the mind, one attains liberation.

Chapter 6: The Nature of Truth

The sage explains that the self is beyond attributes, formless, and eternal. The world appears real only due to ignorance; true knowledge reveals it as an illusion.

Chapter 7: The Boundless Self

Ashtavakra emphasizes that the self is limitless, unaffected by time, space, or causality. Realizing this leads to freedom from the cycle of birth and death.

Chapter 8: Bondage and Liberation

Bondage arises from identifying with the body and mind. Liberation is achieved by recognizing the self as pure consciousness, free from all limitations.

Chapter 9: Detachment

Ashtavakra advises cultivating detachment from sensory experiences and desires, as they perpetuate the illusion of separation from the self.

Chapter 10: Quietude

The sage teaches that true peace comes from silencing the mind and resting in the self, which is inherently tranquil and beyond disturbance.

Chapter 11: Wisdom

Wisdom lies in seeing the world as a dream and the self as the unchanging witness. Ashtavakra urges Janaka to abide in this understanding.

Chapter 12: Abiding in the Self

Janaka is guided to remain established in the self, unaffected by external circumstances, as the world is a mere appearance in consciousness.

Chapter 13: Happiness

True happiness is not dependent on external objects but arises naturally when one realizes the self as the source of all joy.

Chapter 14: Natural State

Ashtavakra describes the liberated state as effortless, where one acts without attachment, spontaneously aligned with the self's natural purity.

Chapter 15: The Absolute

The sage explains that the self is the absolute reality, beyond all concepts. Liberation is not something to achieve but the recognition of one's true nature.

Chapter 16: Transcending Illusion

Ashtavakra reiterates that the world, body, and mind are illusions. By disidentifying with them, one realizes the eternal self.

Chapter 17: Non-Dual Awareness

The text emphasizes non-dual awareness, where distinctions between self and other dissolve, leaving only the infinite consciousness.

Chapter 18: Liberation in Life

Ashtavakra describes the jivanmukta (liberated while living), who lives free from desires, fears, and dualities, fully aware of the self.

Chapter 19: Beyond Words

The sage notes that ultimate truth transcends language and thought. Realization is beyond description, experienced directly in silence.

Chapter 20: Final Teachings

Ashtavakra concludes by urging Janaka to rest in the self, free from all effort or seeking, as liberation is the natural state of pure consciousness.

Key Philosophical Themes:

- Non-Duality (Advaita): The self (Atman) is identical with Brahman, the ultimate reality; the world is an illusion (Maya).

- Liberation: Achieved through self-knowledge, not action or rituals, by realizing the self as distinct from body and mind.

- Detachment: Freedom comes from disidentifying with the ego, desires, and the material world.

- Effortless Awareness: The natural state of the self is pure, unchanging consciousness; liberation requires no effort, only realization.

The Ashtavakra Gita is a direct, uncompromising text that cuts through illusions to reveal the non-dual truth. Its brevity and intensity make it a cornerstone of Advaita Vedanta. If you'd like a deeper exploration of specific chapters, translations, or related resources, let me know!

 https://www.ashtavakragita.com
(Overview and insights into the *Ashtavakra Gita*, focusing on its dialogue and Advaita Vedanta teachings.)
 https://www.gururamana.org/ashtavakra-gita
(Sri Ramanasramam's resource with links to Sanskrit, Tamil, English transliteration, and translation texts, plus audio for each chapter.)
 https://archive.org/details/AshtavakraGitaSanskritTextWithEnglishTransliterationTranslation_201506
 https://en.wikisource.org/wiki/Ashtavakra_Gita

 https://www.holybooks.com/ashtavakra-gita-ebook
(Free PDF version of the *Ashtavakra Gita*, emphasizing its focus on self-realization.)
 https://annas-archive.org/md5/08986dcf217f9ad25ce92cbffbb96656

https://archive.org/details/apostate-imam-deen-of-deception-libgen.li SOURSE BOOK @AMAZON

- https://archive.org/details/ashtavakra-gita-gitapress
(Gita Press version of the *Ashtavakra Gita*, 23.2M file size, available for free download.)
- https://estudantedavedanta.net/Ashtavakra%20Gita%20-%20Song%20of%20Self%20-%20Realisation%20-%20Chinmaya%20Mission.pdf

https://www.sivanandaonline.org/public_html/?cmd=displaysection&section_id=636

- https://www.vedanta.com/store/Ashtavakra-Gita_p_125.html

The *Yoga Sutras of Patanjali* is a foundational text of classical yoga philosophy, attributed to the sage Patanjali. It is divided into four chapters (or *padas*), each addressing different aspects of yoga practice and philosophy. Below is a chapter-wise summary of the *Yoga Sutras*, keeping it concise yet comprehensive:

Chapter 1: Samadhi Pada (The Chapter on Contemplation/Concentration)

- **Focus**: Defines yoga and describes the nature of the mind and its control to achieve spiritual liberation.
- **Key Concepts**:
  - Yoga is defined as "the cessation of the fluctuations of the mind" (*Yogas chitta vritti nirodha*, Sutra 1.2).
  - The mind has five types of fluctuations (*vrittis*): valid knowledge, error, imagination, sleep, and memory.
  - These fluctuations can be controlled through practice (*abhyasa*) and detachment (*vairagya*).
  - Describes various stages of concentration (*samadhi*), from focused attention to seedless samadhi (complete absorption without object).
  - Introduces obstacles to yoga (e.g., disease, doubt, laziness) and ways to overcome them.
  - Discusses *Ishvara* (a supreme consciousness) and the role of devotion and surrender.
  - Emphasizes the importance of chanting "Om" and meditation to quiet the mind.
- **Purpose**: To lay the foundation for understanding yoga as a means to still the mind and attain spiritual clarity.

Chapter 2: Sadhana Pada (The Chapter on Practice)

- **Focus**: Outlines practical methods for achieving yoga, particularly for those with distracted minds.
- **Key Concepts**:
  - Introduces *Kriya Yoga* (the yoga of action), consisting of discipline (*tapas*), self-study (*svadhyaya*), and surrender to Ishvara (*ishvara-pranidhana*).
  - Discusses the five afflictions (*kleshas*) causing suffering: ignorance (*avidya*), egoism, attachment, aversion, and fear of death.
  - Describes the *Ashtanga Yoga* (Eight Limbs of Yoga) as a practical path:
    1. *Yama* (ethical restraints): non-violence, truthfulness, non-stealing, continence, non-greed.
    2. *Niyama* (observances): purity, contentment, discipline, self-study, surrender to Ishvara.
    3. *Asana* (posture): steady and comfortable physical postures.

4. *Pranayama* (breath control): regulation of breath to control energy.
5. *Pratyahara* (withdrawal of senses): turning the mind inward.

- Explains how these practices reduce afflictions and lead to discriminative discernment (*viveka*).

- **Purpose**: To provide a practical framework for spiritual growth through disciplined practice.

Chapter 3: Vibhuti Pada (The Chapter on Accomplishments/Powers)

- **Focus**: Explores the higher stages of yoga practice and the spiritual powers (*siddhis*) that arise from deep concentration.
- **Key Concepts**:
  - Continues the Eight Limbs, focusing on the last three (*Dharana*, *Dhyana*, *Samadhi*):
    1. *Dharana* (concentration): focusing the mind on a single object.
    2. *Dhyana* (meditation): sustained, uninterrupted focus.
    3. *Samadhi* (absorption): complete union with the object of meditation.
  - These three together are called *Samyama* (integrated practice), which leads to spiritual insight.
  - Describes various *siddhis* (spiritual powers), such as knowledge of the past and future, invisibility, or control over the body, achieved through samyama on specific objects.
  - Warns that these powers can be distractions and should not deter the yogi from the ultimate goal of liberation.
  - Explains the concept of *dharma-megha-samadhi* (cloud of virtue samadhi), a state of ultimate purity leading to liberation.
- **Purpose**: To detail advanced meditative practices and their outcomes while emphasizing the importance of not being swayed by spiritual powers.

Chapter 4: Kaivalya Pada (The Chapter on Liberation)

- **Focus**: Discusses the nature of liberation (*kaivalya*) and the ultimate goal of yoga.
- **Key Concepts**:
  - Explains that liberation arises from the removal of ignorance and the realization of the distinction between the seer (*purusha*, pure consciousness) and the seen (*prakriti*, material nature).
  - Discusses the role of karma, impressions (*samskaras*), and the mind in perpetuating bondage or leading to freedom.
  - The mind, purified through yoga, reflects pure consciousness and ceases to identify with material existence.
  - Describes the state of *kaivalya* as complete isolation or independence of the self from the material world, where the yogi abides in their true nature.
  - Clarifies that spiritual powers and practices are tools, not the goal; true liberation transcends all dualities.
- **Purpose**: To explain the philosophical underpinnings of liberation and the culmination of the yogic journey.

Overall Summary

The *Yoga Sutras* systematically guide the practitioner from understanding the mind (Chapter 1) to practical disciplines (Chapter 2), advanced meditative practices and their outcomes (Chapter 3), and finally, the state of liberation (Chapter 4). Patanjali emphasizes that yoga is both a practical and philosophical system, requiring ethical living, disciplined practice, and deep meditation to transcend the ego and realize the true self.

If you'd like a deeper dive into any specific chapter, sutra, or concept (e.g., the Eight Limbs or specific *siddhis*), let me know!

The *Brahma Sutras*,

attributed to Sage Vyasa (also known as Badarayana), is a foundational text of Vedanta philosophy that systematizes the teachings of the Upanishads. Jagadguru Adi Shankaracharya's commentary (*Brahma Sutra Bhashya*) interprets the text through the lens of Advaita Vedanta, emphasizing non-dualism. The *Brahma Sutras* consist of 555 aphorisms (sutras) organized into four chapters, each addressing key philosophical concepts. Below is a chapter-wise summary of the *Brahma Sutras* based on Shankaracharya's commentary, focusing on his Advaita interpretation.

Chapter 1: Samanvaya Pada (Reconciliation/Coordination)

- **Focus**: Establishes Brahman as the ultimate reality and reconciles various Upanishadic statements to show their coherence.
- **Key Concepts**:
  - The chapter begins with the sutra *Athato Brahma Jijnasa* ("Now, therefore, the inquiry into Brahman"), emphasizing the pursuit of knowledge of Brahman, the ultimate reality.
  - Shankaracharya argues that all Upanishadic texts point to Brahman as the non-dual, infinite, and eternal consciousness, characterized by *sat* (existence), *chit* (consciousness), and *ananda* (bliss).
  - He reconciles apparent contradictions in the Upanishads by showing that Brahman is the sole cause of the universe, both material and efficient, and that Atman (individual self) is ultimately identical with Brahman.
  - Discusses Brahman as the source of creation, known through scripture (*shastra*) as the primary means of knowledge, supplemented by reasoning and meditation.
  - Refutes objections from other schools (e.g., Sankhya, Nyaya) by establishing Brahman as the conscious, intelligent cause of the universe, not a material or unconscious principle.
- **Purpose**: To demonstrate that the Upanishads consistently teach non-dual Brahman as the ultimate reality and the foundation of all existence.

Chapter 2: Avirodha Pada (Non-Contradiction)

- **Focus**: Defends the Advaita interpretation by refuting objections and demonstrating the non-contradictory nature of Vedantic teachings.
- **Key Concepts**:
- Shankaracharya systematically refutes rival philosophies, including Sankhya (dualism of prakriti and purusha), Yoga, Nyaya-Vaisheshika (atomic theory), Buddhism, and Jainism, showing their logical inconsistencies.
- Argues that Brahman is the sole cause of creation, sustenance, and dissolution of the universe, countering objections about the origin of the world (e.g., how a changeless Brahman can create).
- Addresses the nature of the soul (*Atman*), asserting its eternal, non-dual identity with Brahman, and refutes the idea of the soul as a separate entity.
- Discusses *Maya* (illusion), which causes the appearance of the world and multiplicity, but does not affect Brahman’s non-dual nature.
- Clarifies that Brahman is free from partiality or cruelty, as the universe operates under the law of karma, and individual souls experience the results of their actions due to ignorance (*avidya*).
- **Purpose**: To establish the logical consistency of Advaita Vedanta and defend it against competing philosophical systems.

Chapter 3: Sadhana Pada (Spiritual Practice)

- **Focus**: Outlines the means (*sadhana*) for attaining knowledge of Brahman and liberation (*moksha*).
- **Key Concepts**:
- Discusses the qualifications for studying Vedanta, such as discrimination (*viveka*), dispassion (*vairagya*), discipline, and a burning desire for liberation (*mumukshutva*).
- Explains the importance of meditation (*upasana*) on Brahman, based on Upanishadic injunctions, to purify the mind and realize non-duality.

- Addresses the soul's journey after death, distinguishing between the paths of the enlightened (who attain liberation) and the unenlightened (who follow the path of karma or return to samsara).
- Discusses various Upanishadic meditations (*vidyas*), such as meditating on Brahman as the Self, and clarifies their unity despite apparent differences.
- Emphasizes that knowledge (*jnana*), not rituals alone, leads to liberation, though rituals and ethical living purify the mind for knowledge.
- Shankaracharya stresses that liberation is the realization of one's true nature as Brahman, free from the superimposition (*adhyasa*) of the body and mind.
- **Purpose**: To guide aspirants on the practical and spiritual disciplines required to attain self-realization and liberation.

Chapter 4: Phala Pada (Results/Fruition)

- **Focus**: Describes the nature of liberation (*moksha*) and the results of spiritual knowledge.
- **Key Concepts**:
- Liberation (*moksha*) is the realization of the non-dual identity of Atman and Brahman, ending the cycle of birth and death (*samsara*).
- Shankaracharya explains that upon attaining knowledge, the individual's ignorance (*avidya*) is destroyed, and they abide in their true nature as Brahman, free from duality.
- Discusses the two types of liberation: *jivanmukti* (liberation while living) and *videhamukti* (liberation after death), where the liberated soul merges completely with Brahman.
- Clarifies the soul's journey for those who practice meditation on qualified Brahman (with attributes): they attain *Brahmaloka* (the realm of Brahma) and eventual liberation.
- Addresses the dissolution of accumulated karma through knowledge, ensuring no return to samsara for the enlightened.
- Emphasizes that liberation is not a new state to be achieved but the recognition of one's eternal, non-dual nature as Brahman.
- **Purpose**: To elucidate the ultimate goal of Vedanta—liberation as the realization of non-dual Brahman—and the state of the liberated soul.

Overall Summary

Adi Shankaracharya's *Brahma Sutra Bhashya* interprets the *Brahma Sutras* as a systematic exposition of Advaita Vedanta, emphasizing the non-dual nature of Brahman and Atman. The text reconciles Upanishadic teachings (Chapter 1), refutes opposing philosophies (Chapter 2), outlines spiritual practices for realizing Brahman (Chapter 3), and describes liberation as the cessation of ignorance and recognition of one's true self as Brahman (Chapter 4). Shankaracharya's commentary is renowned for its logical rigor and profound metaphysical insights, establishing Advaita as a dominant school of Vedanta.

If you'd like a more detailed analysis of specific sutras, Shankaracharya's arguments, or comparisons with other commentators (e.g., Ramanuja or Madhvacharya), let me know! □□□□□□□□ □□□□□□□□□ □□□□□ □□□□□□□□.

Vivekachūḍāmaṇi ,

Here's a **more detailed, section-wise summary** of the *Vivekachūḍāmaṇi*, capturing its **central theme** and the **solution or guidance** offered in each part—with thoughtful elaboration and a reliable source for deeper study:

Section Summaries — Central Idea & Solution

Based on its canonical structure, **Vivekachūḍāmaṇi** (580 verses) is often divided into 18 thematic sections (Wikipedia). Here's a breakdown of each:

Section	Verses	Central Idea	Solution / Guidance

Section	Verses	Central Idea	Solution / Guidance
2. Teacher–disciple qualifications	32–71	Need for guru and proper aspirant qualities (viveka, vairagya, etc.) (Wikipedia).	Develop discernment, detachment, virtues, and intense longing.
3. Body and their illusory nature	72–110	The physical and subtle sheaths (koshas) are not the real Self (Wikipedia).	Disidentify with body and mind; see them as non-Self.
4. Five sheaths & three qualities	111–135	Explores the koshas in relation to the three **gunas** (Wikipedia).	Understand and withdraw attachment to each sheath.
5. Bondage and suffering	136–146	Bondage stems from ignorance and misidentification (Wikipedia).	Using discrimination (viveka), overcome sorrow.
6. Self vs. Non-Self	147–153	Differentiating the eternal Self (Ātman) from Anatman (Wikipedia).	Root spiritual life in self-knowledge.
7. Path to Self-knowledge	154–225	Systematic negation of koshas, culminating in asserting the true nature (Wikipedia).	Through neti-neti ("not this, not that"), recognize Self.
8. Oneness	226–240	Unity of Ātman and Brahman, and their Vedic basis (Wikipedia).	Affirm your identity with the Absolute.
9. “That Thou Art”	241–249	Realizing “Tat Tvam Asi”—you are That (Wikipedia).	Internalize the non-duality of Self and Brahman.
10. Meditation and reflection	250–266	Purpose and method of meditation; guiding questions (Wikipedia).	Practice deep reflection and self-enquiry.
11. Practical sadhana	267–338	End of vasanas, false ego, cravings, vigilance, and embracing oneness (Wikipedia).	Actively purify mind and cultivate constant awareness.
12. Spiritual maturity	339–383	Nirvikalpa samadhi and realizing the universe as Self (Wikipedia).	Establish yourself in non-dual awareness.
13. Continuous attention	384–406	Sustained self-awareness is key to realization (Wikipedia).	Maintain unwavering focus on Self.
14. Self-enquiry (Ātma-vichāra)	407–425	Direct inquiry into the nature of the self (Wikipedia).	Ask “Who am I?” to dissolve ego.
15. Signs of a liberated being	426–445	Traits of a Jīvanmukta—freedom in life (Wikipedia).	Observe detachment, equanimity, and spontaneous compassion.
16. The non-dual saint	446–471	Advaita sage entirely free of duality (Wikipedia).	Reflect total absorption in unity.
17. Disciple’s realization	472–520	Experience of oneness and liberation (Wikipedia).	Internalize self-realization through realized experience.
18. Final teaching from guru	521–575	Final guidance, consolidation of teaching (Wikipedia).	Live the teachings continuously.
Epilogue	576–580	Essence of Vedanta; liberated existence (Wikipedia).	Rest in liberated being, embodying truth.

In-Depth & Reflective Insights

- **Central Theme**: The text unfurls a journey—from recognizing rare human potential, cultivating spiritual readiness, dismantling false identities, to realizing the non-dual Self as pure consciousness and bliss.

- **Solutions Offered**:
  - **Discrimination** (*Viveka*)—to see the real amid the unreal.
  - **Detachment** (*Vairagya*)—to transcend worldly allurements.
  - **Self-Inquiry**—critical questioning like "Who am I?"
  - **Persistent practice**—meditation, reflection, and surrender.
- **Practical Tools**: Methods such as negating the koshas, constant self-awareness, meditation on "Tat Tvam Asi," and dissolving ego through inquiry. These are not abstract—they are intentionally framed as actionable guidance.

Ātma Bodha= *Self-Knowledge*

Here's an **elaborated summary of Ātma Bodha** (*Self-Knowledge*) — one of Adi Shankaracharya's shorter but powerful treatises — with focus on **problems** identified by the Guru (Shankaracharya) and the **solutions** he prescribes.

 About the Text

- **Author:** Adi Shankaracharya
- **Length:** ~68 verses (shlokas) in Sanskrit.
- **Purpose:** To guide spiritual aspirants on the direct path to self-realization through Jñāna Yoga (Path of Knowledge).
- **Audience:** Those who are purified in mind and have a desire for liberation.

Detailed Thematic Summary with Problems & Solutions

1. Introduction – Purpose of Self-Knowledge (Verses 1–2)

Problem:

- People remain bound in samsara (cycle of birth and death) because of ignorance (*Avidyā*).
- Even righteous actions (*karma*) cannot alone grant liberation; they only purify the mind.

Solution:

- **Self-Knowledge** is the fire that burns ignorance completely.
- Purify the mind with karma & devotion, then pursue knowledge to attain Moksha.

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2. Ignorance & the False Identification (Verses 3–8)

Problem:

- We wrongly identify with the body, senses, mind, and ego ("I am this person").
- This leads to fear, desire, pride, and suffering.

Solution:

- Discriminate between the real (*Ātman*) and the unreal (*Anātman*).
- Understand: The Self is pure consciousness, not the body-mind complex.

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3. Nature of the Self (Verses 9–15)

Problem:

- The true Self is hidden under the veil of ignorance, like the sun covered by clouds.
- We think happiness comes from outer objects, so we chase them endlessly.

Solution:

- Realize that *Ātman* is:
  - Eternal (*nitya*)
  - Pure (*śuddha*)
  - Consciousness (*chaitanya*)
  - Bliss (*ānanda*)
- Withdraw from sense distractions and meditate on the Self to remove the "clouds."

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4. The Rope-Snake Analogy (Verses 16–20)

Problem:

- Just as a rope is mistaken for a snake in dim light, we mistake the Self for the body.
- This illusion creates fear and suffering.

Solution:

- Right knowledge (*jñāna*) removes the false perception instantly, like shining a lamp to see the rope clearly.

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5. Renunciation & Mind Control (Verses 21–30)

Problem:

- The restless mind clings to desires and objects.
- This strengthens ego and keeps us in bondage.

Solution:

- Practice detachment (*vairāgya*) and mental discipline (*śama*, *dama*).
- Direct the mind towards the Self, like a river flowing towards the ocean.

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6. Unity of Jīva & Brahman (Verses 31–40)

Problem:

- Due to ignorance, we think the individual self (*jīva*) is separate from God (*Brahman*).

Solution:

- Through discrimination, see that Jīva is none other than Brahman.
- When water merges with water, there is no distinction — same with Self and Brahman.

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7. Living as the Realized One (Verses 41–60)

Problem:

- Even after some spiritual understanding, the mind may revert to old habits (*vasanas*).

Solution:

- Constantly dwell on the thought “I am pure consciousness.”
- Avoid sense indulgence; stay like a lotus in water — untouched by the world.

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8. Liberation (Verses 61–68)

Problem:

- Fear of death, uncertainty, and bondage persist for the ignorant.

Solution:

- The knower of the Self transcends death and becomes immortal in awareness.
- Liberation is abiding as the Self — blissful, free, formless, infinite.

Core Teaching

“Ignorance is the only bondage; Knowledge is the only liberation.”
Adi Shankaracharya gives both **diagnosis** (ignorance, ego, attachment) and **medicine** (discrimination, detachment, meditation, realization).

Guru Granth Sahib – Summary by Raag/Chapter

1. Japji Sahib

- **Core Concept:** Oneness of God (*Ik Onkar*), truth, selfless service, moral living.
- **Challenges:** Ego, greed, entanglement in worldly illusion (*Maya*).
- **Solutions:** *Naam Simran* (constant remembrance of God), *Sat Sangat* (company of the wise), purity in actions.

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2. Sri Raag

- **Core Concept:** Detachment from material possessions, self-realization.
- **Challenges:** Attachment to wealth, physical beauty, and pride.
- **Solutions:** Introspection, humility, devotion under the guidance of the Guru.

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3. Asa Raag
- **Core Concept:** Removal of ignorance, inner peace.
- **Challenges:** Ritualism, blind adherence to traditions.
- **Solutions:** True devotion, honesty in living, constant remembrance of the Divine.

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4. Gujri Raag
- **Core Concept:** Mind control, purification through meditation.
- **Challenges:** Anger, jealousy, attachment.
- **Solutions:** Steadfast Naam Jap, cultivation of compassion.

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5. Suhi Raag
- **Core Concept:** Love and devotion, union with God.
- **Challenges:** Selfishness, envy in relationships.
- **Solutions:** Selfless service, humility, unconditional love.

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6. Basant Raag
- **Core Concept:** Spiritual renewal, inner blossoming like spring.
- **Challenges:** Old habits, mental impurities.
- **Solutions:** Infusing new light in the soul through Guru's wisdom.

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7. Aarti & Sohila
- **Core Concept:** Evening prayer, remembrance of the life cycle.
- **Challenges:** Fear of death, uncertainty.
- **Solutions:** Acceptance of Divine Will, peaceful remembrance of God's name.

Central Teaching:
"When a seeker of truth meets the Guru, all illusions of Maya disappear, and the light of the true self shines forth."

Reference	Punishment (as said in scripture)	URL
Exodus 20:3–6	You shall have no other gods before me. **God is a jealous God**, visiting the iniquity of the fathers **on the children to the 3rd and 4th generation of those who hate Him**.	https://www.biblegateway.com/passage/?search=Exodus+20%3A3-6
Deuteronomy 12:29–32	When the LORD **cuts off the nations before you**, beware not to be ensnared by them, nor inquire after their gods. Do not worship the LORD your God in their way. Destroy them completely.	https://www.biblegateway.com/passage/?search=Deuteronomy+12%3A29-32
Deuteronomy 13:6–11	If your brother, son, daughter, wife, or friend entices you to serve other gods, you shall kill him. **Your hand shall be first against him to put him to death;** you shall stone him with stones.	https://www.biblegateway.com/passage/?search=Deuteronomy+13%3A6-11
Deuteronomy 13:12–18	If you hear that a town has gone to **serve other gods**, you shall investigate. If true, put **the inhabitants to the sword, destroy it utterly**, burn it with fire, and it shall remain a ruin forever.	https://www.biblegateway.com/passage/?search=Deuteronomy+13%3A12-18
Deuteronomy 17:2–5	If a man or woman worships sun, moon, or any host of heaven, stone them to death after witnesses testify.	https://www.biblegateway.com/passage/?search=Deuteronomy+17%3A2-5
Deuteronomy 28:30	You shall be engaged to a woman, but **another man will violate her**. You shall build a house, but not live in it.	https://www.biblegateway.com/verse/en/Deuteronomy%2028%3A30
Deuteronomy 28:53–57	During siege, **you will eat the flesh of your sons and daughters**. The most tender man will begrudge food to his brother, and the delicate woman will **secretly eat her afterbirth and children.**	https://www.biblegateway.com/passage/?search=Deuteronomy+28%3A53-57

Leviticus 26:29	You shall **eat the flesh of your sons, and the flesh of your daughters** you shall eat.	
2 Kings 17:7–18	Israel sinned against the LORD by fearing other gods. They **worshiped idols,** built high places, and rejected His covenant. Therefore, the LORD was **very angry** **and removed them from His sight**.	
Jeremiah 19:9	I will make them **eat the flesh of their sons and daughters**; they shall eat one another during siege and distress.	
Ezekiel 5:10	Therefore **fathers shall eat their sons in your midst**, and sons shall eat their fathers; and I will scatter the survivors to every wind.	
Ezekiel 14:6–8	Repent and turn from idols. Anyone who sets up idols in his heart, I the LORD will set my face against that man and make him a sign and a proverb, and **cut him off from my people**.	
Ezekiel 23:25–29	They shall **take away your nose and ears,** and your survivors shall fall by the **sword**. They shall **strip you of your clothes** and jewels, and your **lovers will despise** you and seek your life.	
Isaiah 9:19–20	Through the wrath of the LORD the **land is burned. No one spares his brother. They slice meat on the right and are still hungry**; **each devours the flesh of his own arm**.	
Lamentations 4:10	The hands of **compassionate women have boiled their own children**; they **became food** in the destruction of my people.	
Hosea 4:13–14	They sacrifice under oaks and poplars, therefore your daughters shall commit **whoredom** and your brides shall **commit adultery**.	
Amos 7:17	Your wife shall be a **harlot (a prostitute**.)in the city, your sons and **daughters shall fall by the sword,** your land divided, and you shall die in a pagan land.	
Micah 3:2–3	You who hate good and love evil, who tear the skin from my people and eat their flesh, break their bones, chop them up like meat for the pot.	
2 Samuel 12:11	Thus says the LORD: **I will raise up evil against you**; I will take your **wives before your eyes and give them to your neighbor**, who shall lie with them openly.	
Romans 1:24–25	God gave them over to the lusts of their hearts to impurity, to dishonor their bodies, because they **exchanged the truth of God** for a lie and **worshiped the creature**. **(WHY THERE IS AN IDOL TO JESUS AND MARY)**	
1 Corinthians 6:9–10	Do not be deceived: neither fornicators, **idolaters**, adulterers, thieves, drunkards … will inherit the kingdom of God. **(WHY THERE IS AN IDOL TO JESUS AND MARY)**	
Galatians 5:19–21	The works of the flesh are evident: adultery, **idolatry**, sorcery … those who practice such things will **not inherit the kingdom of God**. **(WHY THERE IS AN IDOL TO JESUS AND MARY)**	
Ephesians 5:5	No immoral, impure, or greedy person (which is **idolatry**) has any **inheritance in the kingdom of Christ and God**. **(WHY THERE IS AN IDOL TO JESUS**	

	AND MARY)	
Revelation 21:8	But the cowardly, unbelieving, abominable, murderers, sexually immoral, **idolaters** ... shall have their part in the **lake of fire**, which is the second death. **(WHY THERE IS AN IDOL TO JESUS AND MARY)**	https://www.biblegateway.com/passage/?search=Revelation+21%3A8
Revelation 22:15	Outside are dogs, sorcerers, sexually immoral, murderers, **idolaters**, and everyone who loves and practices falsehood.**(WHY THERE IS AN IDOL TO JESUS AND MARY)**	https://www.biblegateway.com/passage/?search=Revelation+22%3A15

Bhagavad Gītā 7.21–22
Sanskrit (IAST):
yo yo yāṁ yāṁ tanuṁ bhaktaḥ śraddhayārcitum icchati
tasya tasyācalāṁ śraddhāṁ tām eva vidadhāmy aham
Meaning (7.21):
"**Whichever form (of deity) a devotee desires to worship with faith**, I make that faith of his steady and firm."
sa tayā śraddhayā yuktas tasyārādhanam īhate
labhate ca tataḥ kāmān mayaiva vihitān hi tān
Meaning (7.22):
"Endowed with that faith, he engages in the worship of that form, and obtains his desires through it — these benefits are actually **granted by Me alone**."

Scripture	Quotation	Meaning	URL
Katha Upanishad 2.1.2	*"Yam evaiṣa vṛṇute tena labhyaḥ, tasyaiṣa ātmā vivṛṇute tanūṁ svām."*	"The Self is attained only by the one whom It chooses. To such a person, the Self reveals Its true nature." — **The Self blesses the seeker's chosen path.**	https://www.sacred-texts.com/hin/ku/index.htm
Svetasvatara Upanishad 4.11	*"yo devānāṁ prabhavaś codbhavaś ca viśvādhipo rudro maharṣiḥ"*	"That Supreme Rudra is the source and sustainer of all gods. **Whatever form is worshiped**, it is He who empowers it." — Same teaching as Gītā 7.21–22.	https://www.sacred-texts.com/hin/sbe15/sbe15010.htm
Yoga Vāsiṣṭha Uttara Kāṇḍa 10.5	*"yathā bhāvanayā bhāvī tathaiva bhavati dhruvam"*	"As **one imagines and contemplates with conviction**, so one surely becomes." — Sincere focus creates Divine-supported reality.	https://holybooks.com/yoga-vasistha-english-translation-six-books-pdf/
Ashtavakra Gītā 1.2	*"muktim icchasi cet tāta viṣayān viṣavat tyaja..."*	"If you seek liberation, abandon sense-objects as poison, and practice forgiveness, simplicity, compassion, truth." — **Whichever practice chosen sincerely, the Self supports it.**	https://www.sacred-texts.com/hin/ag.htm
Ashtavakra Gītā 18.64	*"tvayi viśvaṁ samudbhūtaṁ tvayi sarvaṁ*	"The universe arises in You, rests in You, dissolves in You. You alone are the non-dual Reality." — All worship	https://www.sacred-texts.com/hin/ag.htm

Scripture	Quotation	Meaning	URL
	pratiṣṭhitam…”	and results resolve in the One Self.	